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MÖRĀN 'ETH'Ō

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**THEMES OF INCARNATION IN THE SEDRE
FOR THE PERIOD OF SUBORO - YALDO
ACCORDING TO THE MOSUL FENQITHO**

by

STEPHEN PLATHOTTATHIL OIC



ST. EPHREM ECUMENICAL RESEARCH INSTITUTE (SEERI)
BAKER HILL, KOTTAYAM - 686 001
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2009

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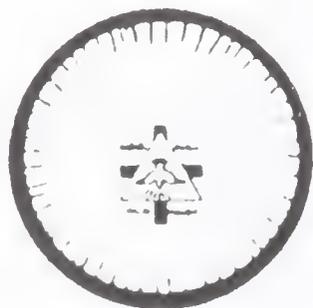
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Baker Hill, Kottayam – 686 001
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FOREWORD

Among the various distinctive features of the West Syriac liturgical tradition are the long prayers of a theological character, known as Sedre. The earliest Sedre are attributed to authors living in the seventh century and the earliest manuscripts containing them, of the eighth and ninth centuries, contain only a limited number of Sedre, whose use was confined just to the major dominical Feasts. In the course of the following centuries, however, Sedre were composed not only for each Sunday of the liturgical year, but also for individual saint's days, and for other special occasions. These were prefaced by brief introductory Proemia of a doxological character, and accompanied by 'Etre, short prayers specifically associated with incense; combined together, they were in due course transmitted specialised manuscripts, and known as Husoye.

The first detailed modern study of the Sedre and of the earliest manuscripts containing them was made by Fr.Jacob Thekeparampil, the Director of SEERI, in his Paris Dissertation of 1976. Building on this spadework Fr.Stephen Plathottathil OIC has now made a further important contribution by studying the Sedre for the period Suboro / Annunciation to Yaldo/Nativity which are preserved in the earliest surviving manuscripts (all in the British Library), and comparing them with the Sedre to be found in the Mosul printed edition of the Fenqitho (1886-96). By translating all the Sedre for this liturgical period, and by editing and translating all those Sedre which are absent from the Mosul Fenqitho, but which are to be found in the earliest manuscripts, Fr.Stephen has performed an immensely valuable service, making available to a much wider readership the profound theological riches of these prayers. In this book, based on his Doctoral Dissertation at the Pontifical Oriental Institute in Rome, not only has Fr.Stephen contributed a very helpful guide to the seven-volume Mosul Fenqitho and to this particular genre of prayers which will be appreciated by all liturgical scholars, but also, and even more importantly, he has provided a wonderful resource for the ongoing theological reflection on the distinctive Syriac liturgical tradition.

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ABBREVIATIONS

AS	RAES A.(ed.), <i>Anaphorae Syriacae quotquot in codicibus adhuc repertae sunt</i>
BO	ASSEMANI, <i>Biblioteca Orientalis Clementino-Vaticana.</i>
Brit.Lib.Ms.	British Library manuscript.
Cat.	Catalogue
CDiat	Commentary on Diatessaron
Chs.	Chapters
Cols.	Colophons
Cp.	Compare; Some similarities
CSCO	<i>Corpus Scriptorum Christianorum Orientalium</i>
ECR	Eastern Churches Review
Diss.	Dissertation
ed.	Editor
eds.	Editors
Ephr.	Ephrem
Etr.	English Translation
FH	KOLLAMPARAMPIL T.(tr.), <i>Selected Festal Homilies</i>
Fol.	Folio
Foll.	Folios
Gk	Greek
GOTR	Greek Orthodox Theological Review
HcJul	Hymn against Julian
Hd Cruci.	Hymn on Crucifixion

Hd Epi.	Hymn on Epiphany
HdFid	Hymn on Faith
HcHaer	Hymn on Heresies
HdNat	Hymn on Nativity
HdNis	Hymn on Nisibis
HdPara	Hymn on Paradise
HdRes	Hymn on Resurrection
HdVirg	Hymn on Virginity
Hom.Cat	Catechetical Homilies
HS	BEDJAN P., <i>Homiliae Selectae Mar Jacob Sarugensis</i> (Vols.1-5)
HTR	<i>Harvard Theological Review</i>
Intro. Pr.	Introductory prayer
JTS	<i>Journal of Theological Studies</i>
LG	Liber Graduum
LThK	<i>Lexicon für Theologie und Kirche</i>
LU	Liber de Unione (The Book of Union)
MF	Mosul Fenqitho
Ms	Manuscript
Mss	Manuscripts
Mus	Le Muséon

NCE	New Catholic Encyclopedia
NT	New Testament
OC	<i>Oriens Christianus</i>
OCA	<i>Orientalia Christiana Analecta</i>
OCP	<i>Orientalia Christiana Periodica</i>
OT	Old Testament
Par Or	<i>Parole de l'Orient</i>
PF	Pampakuda Fenqitho
PHS	Prayer with the Harp of the Spirit
PIO	Pontificio Istituto Orientale
PG	Patrologia Graeca
PO	Patrologia Orientalis
PS	Patrologia Syriaca
Pesh.	Peshitta
repr.	reprinted
SCC	Seeri Correspondence Course, SEERI, Kottayam
SdF	Sermon on Faith
SEERI	St. Ephrem's Ecumenical Research Institute Kottayam
Sey.	<i>Seyame</i>
Sic.	Thus
SL	Studia Liturgica

S.Martyrii	BEDJAN P., <i>S. Martyrii qui et Sahdona, quae Supersunt omnia</i>
Syr Scr	Scriptores Syri
Syn. Or.	CHABOT, J.B., <i>Synodicon Orientale</i>
Syr.	Syriac
Tp	Transpose
tr.	Translator
trs.	Translators
Vol.	Volume
•	see discussion in Ch.V
<>	Lacuna (a gap with something fallen out)
~	Very similar
*	Different content
=	Same

Syriac Transliteration

']
b	ⲃ
g	Ⲅ
d	ⲅ
h	Ⲇ
o	ⲇ
z	Ⲉ
ḥ	ⲉ
ṭ	Ⲋ
i/y	ⲋ
k	Ⲍ
l	ⲍ
m	Ⲏ
n	ⲏ
s	Ⲑ
'	ⲑ
p/ph/f	Ⲓ
ṣ	ⲓ
q	Ⲕ
r	ⲕ
š/sh	Ⲍ
t	Ⲏ

No special sign is given for final olaph.

GENERAL INTRODUCTION

The Fenqitho is a wonderful resource for gaining insight into all sorts of aspects of the Syriac theological tradition. The aim of this thesis is to open up the riches of this early Syriac theological and liturgical tradition for the benefit of the Syrian Churches today since it hardly been studied at all.

The Fenqitho which can be described as the Sunday and Festal Hymnary of the West Syriac liturgical tradition, comes in a number of different forms. There are three printed editions, all considerably different in their contents: a large one-volume edition of the Maronite Fenqitho was printed in Rome in 1656, and this remains the only full printed edition for the Maronite liturgical tradition. At the end of the nineteenth century the great Syrian Catholic scholar, Mar Clemens Joseph David (1829-1890), edited a seven-volume edition of the Syrian Orthodox tradition adapted for Syrian Catholic use, published by the Dominican Press in Mosul over the years 1886-1896. In India a Syrian Orthodox edition was published by the Mar Julius Press at Pampakuda in three volumes (1962-63), edited by Father Abraham Konat.

The word Fenqitho is derived from the Greek *pinakidion*, 'little volume'. In earliest Syriac usage *fenqitho* simply had the sense of 'volume', and it was only in the early years of the second millennium AD that it came to have its specialised sense as a specific liturgical book, *the* volume par excellence. The earliest manuscripts containing similar collections of materials are usually just given the title *Hudro*, or 'Cycle', that is, of liturgical services throughout the year according to both the movable and the fixed cycle: these earliest manuscripts date from near the end of the first

millennium AD. Before long we find a combined title being used, ‘the *Hudro*, or *Fenqitho*’, and eventually it was the latter title that took over entirely.

Two editions in the Syrian Churches

Two editions of the *Fenqitho* of the West Syrian Churches (Mosul edition and Pampakuda edition) have exactly the same outlines. Both editions share the same basic structure: first come the Sundays of the liturgical year, beginning with *Suboro*, or the period of the Annunciation, and continuing through the year to Pentecost. Incorporated within this part are the fixed dominical feasts, the Nativity, Epiphany and Presentation in the Temple. Following this first part, which ends with Pentecost, come the commemorations of saints in the fixed calendar, and it is here that there is a great deal of variation in the number of commemorations that are included.

While the structure remains more or less the same, the contents are often very different. This applies in the first place to what specific items are included: thus the Mosul *Fenqitho* includes the long prose prayers consisting of *proimia*, *sedre* and *‘etre*, whereas these are absent from the Pampakuda edition. In this respect the Pampakuda edition represents the manuscript tradition more closely, since these prose prayers, collectively known as *husoye*, are usually transmitted in separate manuscripts. Another important difference is concerning content lies in the choice of verse texts such as *qole*, *madroše*, *sugitho* etc: when comparing the Mosul and Pampakuda *Fenqithos* for any particular Sunday or Feast day, one can find that there is very little overlap in the texts chosen. The reason for this lies in the fact that there must have been an enormous repertory of verse texts to

choose from, and no two compilers of Fenqitho manuscripts (or editions) ever made the same selection. This means that there is still an enormous wealth of liturgical poetry awaiting to be recovered from manuscripts.

Use of Fenqitho in the Syrian Churches

The Syrian Churches have been using Fenqithos of the yearly Cycle from the very early Middle Ages. The prayers, various hymns, and supplications for Sundays and feast days are contained in it. The Fenqitho is a valuable source of the theology of the Syrian Church which is displayed here. It has magnificent offices with great richness for all the great festivals of the Christian year, beginning (at the end of October or the beginning of November)¹ with the festival of the consecration of the Church.

The liturgical year begins with the festival of the consecration of the church (ܘܢܩܘܣܘܬܐ ܕܩܘܪܝܘܬܐ), in which the theology of the Church, as the bride of Christ, is unfolded. Then it passes through the season of *Suboro* or Annunciation, which prepares for the feast of *Yaldo*. In the feast of Epiphany, the theology of the incarnation is expressed, with marvellous insight.

The seasons of Lent (the Great Fast) and Passion week, Easter, Ascension, and Pentecost reveal the central mystery of Christ, with a depth of feeling and understanding. The Fenqitho helps us to experience the true meaning of the celebration of the Church's prayer through out the liturgical year.

¹ This is the beginning of the liturgical year in the West Syrian Churches.

In the most poetic and elevating manner, the hymns, especially those of St Ephrem and Jacob of Sarug, illustrate the revelation of New Testament, by using the inspired thought patterns of the Old Testament, and relating simple events of the past as prefigurations, types, symbols, and mysteries to the realities of the New Testament. It has been rightly observed that the Syrian liturgical tradition remarkably witnesses to the unity of the two Testaments, as the two constituent parts of the divine revelation of God's economy of salvation.

This dissertation is an attempt to explore particularly the astonishing theological depth in the *Sedre* for the period of *Suboro-Yaldo* (Annunciation-Nativity) which contain the themes (Christological verbs and teachings) of Incarnation.

Source of the study

The present study is mainly based on the Mosul Fenqitho, which was edited by Mar Clemens David and published by the Dominican Fathers, in Mosul in seven folio volumes, containing some 4000 pages; 1886-1896. This work has been facilitated by different *sedre* manuscripts kept in the British Library. Thanks to the encouragement and direction of my teacher Dr S. P. Brock to consult. I have compared and translated the relevant Syriac manuscripts of British Library in London in association with Mosul Fenqitho *sedre* for the period of *Suboro-Yaldo*. At the same time I have also translated the "Introduction to the Mosul Fenqitho" by Ignatius Gurgis, Patriarch of Antioch of Syrians, which I give as one of the five appendixes to this dissertation.

Scope of this Study

My research aims at a scientific study of the *sedre* in the Mosul Fenqitho for the period of *Suboro-Yaldo*, these being theologically rich and highly developed forms of liturgical prayer. However these prayers still remain largely unknown in the Syriac liturgical books and manuscripts: very few of these prayers are translated into the vernacular language (Malayalam) and used. The majority are not yet translated and remain unexamined. Here my attempt is to make a start on analysing the basic themes and terminology used for the incarnation in the *sedre* of the Fenqitho. With the providential care of God, I hope that my work will be a great service to the ten million Syrian Christians of various denominations of Kerala by rendering this rich material more accessible.

Limitations of the study

I have not included here in the thesis any general study of Incarnation including different patristic teachings, understandings and teachings of this theme in different Churches, and discussions of modern authors like Karl Rahner, Hans Küng, etc, since this thesis is restricted to the realm of Syriac tradition.

Structure of the Study

The thesis comprises six chapters. Chapter I deals with the Origin and Compilation of Fenqitho, Modern studies of Fenqitho, Different manuscript traditions and the numerous manuscripts of the Fenqitho, Common factors found in both Fenqitho editions and in Hudra of the Church of the East Syrians, Greek and Latin liturgical elements in Mosul Fenqitho, Francis Acharya's adapted translation of the Fenqitho; Fathers to

whom the texts are attributed like St.Ephrem, Jacob of Sarug, Jacob of Edessa etc, *betgazo* and its application in the Mosul Fenqitho etc.

There are three appendixes as part of the first chapter. Appendix 1 is the preface and its English translation of Patriarch Ignatius Ġurgis Shelhot to the Mosul Fenqitho. Appendix 2 lists the contents of the Mosul Fenqitho and corresponds with the Pampakuda Fenqitho, and Prayer with the Harp of the Spirit prepared by Brock S. Appendix 3 is a glossary of the liturgical terms used in the Fenqitho.

Chapter II concerns *sedre* in general. It comprises: What is *sedro*, Modern studies of *sedre*, Origin and Development of *sedro*, Authors of *sedre*, Different titles of *sedre*, *Sedre* in different manuscripts, Place of *sedro* in the West Syrian liturgy etc. Appendix 4 is part of the second chapter, and deals with the *sedre* contents of the manuscript Add.14518.

Chapter III contains translations of the *sedre* for the period of *Suboro-Yaldo* according to the Mosul Fenqitho. Though there is a partial adapted translation to the *sedre* by Fr Francis Acharya, it is important to have translations of original source in the context of the thesis, and for liturgical renewal.

Chapter IV deals with the comparison of *sedre* for *Suboro-Yaldo* in the Mosul Fenqitho with those in early manuscripts of Fenqitho especially Brit.Lib.Ms Add 14518, Add.14494, Add.14521, Add.14493, Add.17128, Add.14495, Add.17271 and Add.17272. Lists of all *sedre* for *Suboro-Yaldo* in the ancient manuscripts and in the Mosul Fenqitho are provided here.

Chapter V studies the various terms for the Incarnation in the *sedre* for the period of *Suboro-Yaldo*. For example, verbs denoting ‘Clothing’ (ܠܚܒܘܢ ܐܠܗܝܡ ܐܠܗܘܬܗܘܢ), ‘Becoming’ ܐܘܪܘܢ : ܐܘܪܘܢ ܐܘܪܘܢ ܐܘܪܘܢ ܐܘܪܘܢ etc. Verbs

denoting 'mingling' and 'mixing' *سكنوا*; 'reside' *سكنوا*; *سكنوا* are all discussed here. Different titles which includes messianic, divine and human are given in the Appendix 5.

Chapter VI outlines the basic teachings of 'Incarnation' in the *sedre* for *Suboro-Yaldo*; these include 'eternal birth and historical birth' of Christ, 'Historical Jesus: Perfect God and Man', 'Titles affirming divinity and humanity', 'the humanity treated within the divinity' etc.

One of the main conclusions of this thesis is to point out that the teachings of Chalcedonians and non-Chalcedonians do not exhibit much difference in their christological stands.

CHAPTER-I

INTRODUCTION TO THE MOSUL FENQITHO

Fenqitho is the name given to the collection of liturgical texts for the entire year, according to the West Syrian rite of Antioch. The best of the two printed versions was published by the Dominican Fathers in Mosul in seven Folio volumes with some 4000 pages, 16 x 22 cm, 1886-1896. This constitutes one vast, extended meditation on the divine economy of salvation.

The Syrian Churches have been using Fenqithos of the yearly Cycle from the very early Middle Ages. The prayers and poetic texts for Sundays and feast days are contained in it and it is here that the full depth of the theology of the Syrian Church is displayed¹. It has magnificent offices for all the great festivals of the Christian year, beginning (at the end of October or the beginning of November)² with the festival of the consecration of the Church (ܩܘܕܫܐ ܕܥܘܠܡܐ), in which the theology of the Church, as the bride of Christ, is unfolded. Then it passes through the season of Suboro or Annunciation, which prepares for the feast of Christmas. In the feast of Epiphany, the theology of the incarnation is expressed, with marvellous insight.

¹ *The Book of Common Prayer of the Syrian Church*, (tr.) BEDE GRIFFITHS, (Kurishumala Ashram, 1976), p. xiii.

² This is the beginning of the liturgical year in the West Syrian Churches.

During the seasons of Lent (the Great Fast) and Passion week, Easter, Ascension, and Pentecost, in which the central mystery of Christian revelation is re-lived, with a depth of feeling and understanding, which has never been surpassed.

The Fenqitho gives us a deeper awareness of the true meaning of the celebration of the Church's prayer. With the prayer of the Fenqitho we are truly experiencing the Mysteries of the divine dispensation, for it makes unceasing references to them, and in the most poetic and elevating manner.

As the two constituent parts of the divine revelation of God's economy of salvation, it has been rightly observed that the Syrian liturgical tradition remarkably witnesses to the unity of the two Testaments.

The hymns, especially those of St Ephrem, and Jacob of Sarug, display an astonishing perception and sensitivity. These hymns are the best examples to illustrate the revelation of New Testament, not only using the inspired language and thought patterns of the Old Testament, but also by relating simple events of the past, as prefigurations, types, symbols, and mysteries pointing to the realities of the New Testament.

Thus this chapter is an attempt to provide an introduction to the prayer of Sundays and feast days contained in this large book known as the Fenqitho. The present chapter comprises four sections. The first section deals with the meaning of the term Fenqitho; the two editions of West Syrian Fenqitho, and their common background and features; the similarities between the East Syrian Hudra, the Maronite Fenqitho, and the West Syrian Fenqithos; and the contributions of Francis Acharya and his adaptations of the Mosul Fenqitho.

Some attention is given to the various manuscripts of the Fenqitho, and its different traditions. There have been three great traditions: Antioch,

Edessa and Takrit. There are many examples of the liturgical interaction between these traditions. Because of these different traditions one can easily notice many variations among the Fenqitho manuscripts. The purpose of printing the Mosul Fenqitho was not only to serve the needs of the Church, but also to put an end to the variations between the manuscripts and to achieve uniformity of liturgical usage.

In the second section the seven liturgical seasons and their significance are discussed briefly. In the West Syriac liturgy seven Seasons of seven weeks provide the perfect framework for the celebration of the economy of salvation (**مذبحوناه**).

Following this, fixed feasts which include the feasts of our Lord, then the feasts of the Mother of God, and feasts of saints in the Mosul Fenqitho are illustrated. The general structure of the Divine Office and application of eight tunes in the Mosul Fenqitho are also discussed as the concluding part of introduction to Mosul Fenqitho.

1. The Term ‘Fenqitho’

Fenqitho is a Greek loanword, derived from *pinakidion* (πινακίδιον)³, and means a writing tablet, a volume, a book etc. The Syrian Church also uses this word to denote a special book that contains many of the valuable treasures of her faith and spirituality; specifically, Fenqitho is the collection of special prayers and chants for Sundays and the major feasts of the year.

The term ‘Fenqitho’ as a specific liturgical volume for the choral book is seen for the first time in the 9th century: British Library, Add.14516 contains a collection of Choral services and Homilies for the principal

³ Cf. SMITH J.P, *A Compendious Syriac Dictionary*, (Oxford, 1990), p. 451.

festivals of the whole year *فصلها وسبوعها وحده من السنة*. The contents are similar to those of Add.14515 and 17190⁴. Baumstark's *Festbrevier der syrischen Jakobiten*, pp.62-68 is a valuable source for the basic study of early Syrian Orthodox Fenqitho manuscripts.⁵

1.1. Two Editions of West Syrian Fenqitho

The Catholic edition published by Ignatius Gurgis Shelhot (1874-1891) and Ignatius Behnan Benni (1893-1897), Patriarchs of the Syrian Catholic Church of Antioch, under the care of the Dominican Friars, at Mosul, Iraq, from 1886 to 1896, runs to seven volumes.

The Syrian Orthodox edition published in 1962-1963 by the late Catholicos Baselios Geevarghese II, at the Mar Julios Press, Pampakuda, Kerala, consists of three volumes only. It is restricted to those parts that are sung by the choir and the congregation, namely, the hymns: *qole, madroshe, sughyotho, bo'awotho* with their responses: *'enyone, qonune, kuroke*, arranged for the canonical prayers on Sundays and feast days throughout the year.⁶

There are also several photographic reproductions of modern handwritten Fenqithos produced by the Syrian Orthodox diaspora communities in Europe and North America. These all have many differences in content and are not taken into consideration in this thesis.

⁴ WRIGHT W., *Catalogue I*, (Cambridge, 1901), p.240-244; BROCK S., "Manuscripts liturgiques en syriaque", in CASSINGENA-TREVEDY F. and JURASZ, I (eds), *Les Liturgies Syriaques* (Études Syriaque 3; Paris, 2006), pp.267-83, especially p.276.

⁵ BAUMSTARK A., *Festbrevier und Kirchenjahr der syrischen Jakobiten*, *Studien zur Geschichte und Kultur des Altertums* 3,(1910), pp.62-68.

⁶ KONATTU ABRAHAM, *West Syriac Fenqitho*, 3 volumes, (Kerala, 1962-1963).

1.2. Maronite Fenqitho

The Maronites of Lebanon trace their origin back to the late 4th century when a group of disciples gathered around the charismatic figure of St. Maron. They later founded a monastery located midway between Aleppo and Antioch. In the 5th century the monastery vigorously supported the Christological doctrine of the Council of Chalcedon.

By the 8th century, the monks had moved with their band of followers into the remote mountains of Lebanon, where they existed in relative isolation for centuries. This church came into contact with the crusaders in the Middle Ages and underwent progressive Latin influence. Later this latinization was accentuated under Patriarch Joseph Rizzi at the end of the 16th century. But the Office was not so much affected by this.

The Maronite liturgy is of West Syrian origin, but it has been influenced by the East Syrian and Latin traditions. A Maronite edition of the Fenqitho was published in Rome in 1625. After Vatican II, an Arabic translation of a revised monastic office was prepared, beginning in 1973, at the Université Saint – Esprit in Kaslik, Lebanon, under the direction of the Monks of the Lebanese Maronite Order. This office has a reduced cursus of Nocturns, Lauds, Sext, Vespers, and Compline, with seasonal propers, and readings daily at *Sapro* and *Ramsho*⁷.

The steady emigration of Maronites from Lebanon in recent years has produced flourishing communities in the Diaspora. In the United States, there are two dioceses. *The Prayer of the Faithful according to the*

⁷ Cf. TAFT R., *The Liturgy of the Hours in East and West*, (Collegeville, 1986), pp.243-244.

Maronite Liturgical Year, was translated and adapted for use in the diocese of St Maron, USA, from 'Prière Croyant Selon l'année liturgique maronite' edited by Boutros Gemayel, vol-1; Sundays of the Church, Season of Annunciation, and Birth of our Lord, Season of Epiphany: vol-2; Season of Great Lent, Passion week, season of Resurrection. Vol-3; Season of Resurrection, Season after Pentecost, Season of the Holy Cross. (Brooklyn, Diocese of St Maron, 1982, 1984, 1985)⁸.

1.3. The East Syrian Hudra

The corresponding liturgical book of the East Syrian Church is known as the Hudra or 'cycle'. Indeed this book contains the variable chants of the choir for the divine office and the Mass for the entire cycle of the whole liturgical year.

There are three editions: two of the Catholics,

1- *Breviarum iuxta ritum Syrorum Orientalium, id est Chaldeorum*, 3 volumes, Paris 1886-7/ Rome 1938;

2- *Breviarum iuxta ritum Syrorum Orientalium, id est Chaldeorum*, 3 volumes abbreviated into 1 volume, Rome 2002;

3- One of the Church of the East, *Ktaba da-qdam wa-d-batar wa d-hudra wa-d-kashkol wa-d-gazza w-qale d'udrana 'am ktaba d- mazmore*, 3 volumes, Trichur 1960-2⁹.

The compilation of the Hudra is traditionally attributed to the

⁸ Cf. TAFT R., *The Liturgy of the Hours in East and West*, p.246.

⁹ For a concordance between the first and the third, see BROCK S., "A Concordance to Bedjan's Breviarium Chaldaicum and Darmo's Hudra", *The Harp* 19,(2006),pp.117-36.

Catholicos Patriarch Isho'yab III, of Adiabene (649-659) and his collaborator, the monk Ananisho, and there is no compelling reason for doubting the attribution¹⁰.

-One reason for the particular importance of the Hudra derives from the fact that it contains a large number of liturgical chants of great theological interest. Indeed after the formal confessions of faith, defined by the Synods of the Church of the East¹¹, the liturgical chants are the most important source for a knowledge of East Syrian theology, and the most ancient of the chants are found precisely in the Hudra.

1.4. Modern Studies on the Fenqitho

A serious study on Fenqitho as a whole is still not yet done. But there are many articles on particular areas by different liturgical scholars. A series of articles by Mateos J.¹² are of particular value to the study of Fenqitho. His studies of collections of prayers, including *proimia* and *sedre* in the early manuscripts are of special importance. His study of the manuscripts helps us to learn the importance and the place of the manuscript traditions behind the edition of the Mosul Fenqitho.

The contribution of Thekeparampil on the *sedre*¹³ is another valuable study of relevance, being concerned with the *sedre* which are important prose prayers in the Mosul Fenqitho.

¹⁰ BAUMSTARK A., *Geschichte der Syrischen Literatur*, (Bonn, 1922), p.198.

¹¹ CHABOT J. B (ed), *Synodicon Orientale*, (Paris, 1902).

¹² Published in *OCP* 28 (1962), 33(1967), & 34 (1968).

¹³ THEKEPARAMPIL J., *Sedre and Rite of Incense in the West Syrian Liturgy*, Doctoral dissertation in Paris of 1976.

A considerable number of stanzas of *madroshe* attributed to Ephrem have been identified by Gribomont J.¹⁴ in the Mosul Fenqitho (vols IV-V) as belonging to his Paschal hymns.

Brock has indicated the handling of the genuine *madroshe* by Ephrem in the Mosul Fenqitho¹⁵. In one of his unpublished articles 'The Fenqitho: A Source for Theologizing in the Syrian Church: The Present State of Study' he provides a source for an introductory study of Fenqitho.

There are many *bote d-hashho* 'stanzas of the Passion' during the Passion week liturgical prayers. A brief general study of these, accompanied by an edition based on the manuscripts of 13th and 16th century in the Berlin collection of Syriac manuscripts has been made by W.Strothmann in his *Syrische Passionlieder*¹⁶.

Cody in his article entitled "The early history of the Oktoechos in Syria"¹⁷ pointed out the indications of the musical tones in certain early Syriac liturgical traditions.

Sanders in his article "The Beth Gazo or the Octo-Echos of the West Syrian Church"¹⁸ has defined different musical terminologies which are used in the Mosul Fenqitho.

¹⁴ GRIBOMONT J., « La tradition liturgique des hymnes pascales de s.Ephrem », *Parole de l'Orient* 4 (1973), pp.191-246.

¹⁵ BROCK S., "The transmission of Ephrem's *madroshe* in the Syriac liturgical tradition" in *Studia Patristica* 33(1997), pp.490-505.

¹⁶ Göttinger Orientforschungen, Reihe Syriaca 32; (Wiesbaden, 1989).

¹⁷ CODY A., in Garsoian N., Mathews T and Thomson R.W.(eds), *East of Byzantium* (Washington C, 1982), pp.89-144.

¹⁸ SANDERS J., in *The Harp* 5, (1992), pp.15-28.

Khouri-Sarkis has written quite a number of articles describing specific liturgical feasts to be found in the Fenqitho in the periodical *L'Oriente Syrien* (1956-67).

2. The Origin and Development of the Fenqitho

During the early period of Christianity, liturgical prayer largely would have been extempore (though based on a fixed framework), and the choice of language would have been dictated by local circumstances; in large cities like Antioch, where Greek was extensively used. It may well have been that there was also instantaneous translation of parts of the services into the local Aramaic dialect, as happened in Jerusalem in the time of Egeria's visit¹⁹. In Edessa of the 370's, on the other hand, Ephrem's liturgical poetry makes it clear that there were liturgical prayer services and Syriac was the language of the services.²⁰

2.1. The Compilation of the Fenqitho

It was born of the desire to gather the great variety of pieces of the Sunday and festive offices, responses and hymns of various kinds, and it indicates the actual prayers and also the Bible readings. By going through the manuscripts in the British Library one soon comes to realise that the Syrian Churches always felt the need of renewing their liturgical compositions. They substituted new ones for the old, always preserving, however, the poetic meters, the tones and melodies. They kept the deeply

¹⁹ EGERIA, *Itinerarium*, p. 47.

²⁰ MACOMBER W., "A List of the Known Manuscripts of the Chaldean Hudra", *OCP* 36, (1970), p. 123.

biblical and cosmic inspiration which contributes so much to their beauty and universal character. In fact for several centuries improvisations and free compositions were the general rule for the Eucharistic liturgy.

Thus the Syrian Churches have been using Fenqithos of the yearly cycle, from the early Middle ages. In them there are ecclesiastical prayers for night and day, which are fitting for the Sundays of the whole year, for the feasts of our Lord, the feasts of the Bearer of God, of the blessed saints, and for the other distinctive days, such as the period of the Annunciation before the Nativity, the supplication of Nineveh, the forty days of Lent, and the week of the salvific Passion.

2.2. Different Manuscript Traditions

Northern Mesopotamia was a wide region that stretches between the Euphrates and the Tigris rivers, and the regions adjoining them. Different dialects of the Aramaic family of the Semitic languages were spoken in the vast territory. The cities of Edessa,²¹ Nisibis, and Mosul mark the principal centres of the Syriac speaking peoples, from west to across the territory. Syriac was spoken there as the mother tongue of most of the people from shortly before the time of Christ, until the 13th century, when Arabic became the dominant language.

The period encompassing the 4th through the 6th centuries was the era of the greatest and the most significant productivity for Syriac writers. During this time the language came to flourish in its classical form in two distinct idioms, with their own script and scribal usages, called western

²¹ GRIFFITH SIDNEY, "Syriac Tradition", in *Encyclopaedia of Early Christianity*, Second Edition, p.486.

(Jacobite, Serto) and eastern (Nestorian) respectively, together with the older script (Estrangelo).

About the origin of different manuscript traditions, it is said in general that these grew up in connection with a particular metropolitan church or an important monastery. The traditions and customs of performing the rituals and prayers were different according to the different territories in the countries. The practised customs were called 'traditions' or 'orders'²². The two main Syrian Orthodox liturgical traditions are those of Antioch and Takrit (since this was the Seat of the Maphrian, since the 7th century). Other local liturgical centres with their own specific traditions were places like Mosul, Amid, Tur Abdin, in the more easterly region, and Edessa, Malatya, and (later) Aleppo in the west. The monastery of Qenneshre, on the River Euphrates, was an influential liturgical centre especially in the 6th-8th centuries.

2.3. Numerous Manuscripts of the Fenqitho

The Fenqitho is preserved in numerous manuscripts, the earliest being in British Library, ranging in date from the 9th to the 20th century. The manuscripts are always in codex form, but complete Fenqithos were not many until the 19th century. Normally a codex will contain either a group of *tekse* or a single *tekso*. For example  - The commemoration of St Stephen,  - Lent etc.

Syriac manuscripts often contain colophons, and these may provide details of date, and place of writing; for the dating system the Seleucid era is

²² BARSOUM, *The Scattered Pearls*, p.89.

normally used, although others including the Hijra, are sometimes found. Many of the oldest surviving Fenqitho manuscripts in London and the Vatican derive from the monastery of the Syrians in the Nitrian desert.

The early manuscripts contain a collection of Choral Services and Homilies for the principal festivals of the whole year. The contents of the earliest manuscripts including Homilies (Add.14515²³ of 893 and Add.17190²⁴ of 893) comprise:

14515 of 893(Part I)

- The Annunciation of Zacharias
- The Annunciation of the blessed Virgin
- The Nativity of our Lord
- The Commemoration of the blessed Virgin
- The Massacre of the Innocents
- The Epiphany
- The Commemoration of St.John the Baptist
- The Nativity of St. John the Baptist
- The Commemoration of the blessed Virgin
- The Presentation in the Temple
- Lent

17190 of 893 (Part II)

- Palm Sunday
- Passion Week (Monday-Friday)

²³ WRIGHT, *Catalogue I*, p.240ff.

²⁴ WRIGHT, *Catalogue I*, p.243ff.

- The Commemoration of the Apostles
- The Commemoration of any one Saint
- The Commemoration of all Martyrs
- The Commemoration of Shmuni and her Sons
- The Commemoration of the Faithful Departed

14516 of 9th century (فتمائة وخمسة عشر)

- THE ANNUNCIATION OF ZACHARIAS
- THE ANNUNCIATION OF THE BLESSED VIRGIN
- The Nativity of our Lord
- The Commemoration of the blessed virgin
- The Massacre of the Innocents
- The Epiphany
- The Commemoration of John the Baptist
- The Nativity of John the Baptist
- The Commemoration of the blessed Virgin
- The Presentation in the Temple
- Lent
- Palm Sunday
- Passion Week

The contents of Ms.Add 14515 and Add.14516 prove the gradual and primary development of the present Fenqitho.

2.4. Variations between the Fenqitho manuscripts

There are various types of mistakes, some of which are not small, introduced as a result of the ignorance of the copyists. It is very easy to observe many variations between the manuscripts of the yearly cycle, with one not agreeing with another at all. For every scribe was choosing his own method and writing it according to his own whim. 'enyone, qole, madroshe, bo'awotho etc are equally not the same in all the manuscripts nor are they indicated in the same manner. Some of them were employing brevity, while others excessive length which often went beyond what was appropriate.

Thus the copyists and scribes introduced different wordings according to their understandings. This may be one of the important reasons for variations among the various manuscripts.

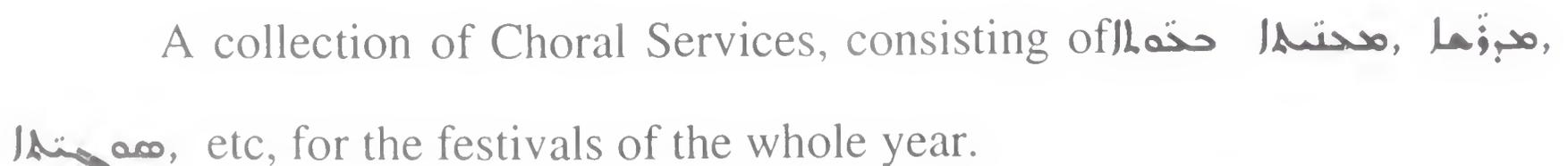
2.5. Various Titles of the Fenqitho

In some manuscripts of the Fenqitho, the title of the book reads-

1  ²⁵

This is a collection of Choral Services and Homilies for the principal festivals of the whole year. The contents are given above.

2  ²⁶

A collection of Choral Services, consisting of , etc, for the festivals of the whole year.

²⁵ Brit.Lib.Add.14, 516. Ref. WRIGHT, *Catalogue I*, p.245.

²⁶ Brit.Lib.Add.14,511. Ref. WRIGHT, *Catalogue I*, p.249.

The cycle of the year is the name given in the Syrian liturgical tradition to the unfolding of Christ's mysteries over the twelve months of the year.

3 

This is a collection of hymns, anthems, for the festivals of the whole year²⁷

4 

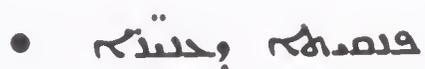
This is the first volume of a collection of choral services and Homilies for the principal festivals of the whole year²⁸.

Here the hymns and prayers are ascribed to Ephraim, Jacob of Batnae, and Isaac of Antioch.

• **Titles are variable**

Add.12145 of 1034²⁹

Add.14503³⁰ of 10th /11th c

• 



• Qudosh Idto

Qudosh Idto

• Annunciation of Zachariah

Annunciation of Zachariah

• Annunciation of the blessed Virgin

Annunciation of the blessed
Virgin

• Visitation of Mary to Elizabeth

Visitation of Mary to
Elizabeth

²⁷ Brit. Lib. Add 14719. Ref. WRIGHT, *Catalogue I*, p.275.

²⁸ Brit. Lib. Add 17190. Ref. WRIGHT, *Catalogue I*, p.243.

²⁹ Briy.Lib.Add.12145. Ref. WRIGHT, *Catalogue I*, p.251f.

³⁰ Brit.Lib.Add.14503.Ref. WRIGHT, *Catalogue I*, p.254 f.

- | | |
|---|--|
| • Nativity of St.John the Baptist | Nativity of St.John the Baptist |
| • Revelation of St.Joseph | Revelation of St.Joseph |
| • Nativity of our Lord, <i>canticle on-</i> | Nativity of our Lord |
| • Mary and the Magi | |
| • Comm. of <i>the blessed Virgin</i> | Comm. of <i>the Mother of God</i> |
| • The Massacre of the Innocents | The Massacre of the
Innocents |
| • Epiphany | Epiphany |
| • Beheading of St.John the Baptist | Beheading of St.John the
Baptist |
| • Comm. of St. Stephen | Comm. of St. Stephen |
| • | Presentation of Jesus |
| • Commomeration of <i>Basil & Gregory</i> | Comm. of <i>Barsauma</i> |
| • Presentation of Jesus | |
| • Comm. of Mar Severus | Comm. of Mar Severus |
| • Lent | Lent |
| • Comm. of the Forty Martyrs | Comm.of the Forty
Martyrs |
| • Comm. of Lazar | Comm. of Lazar |
| • Palm Sunday | Palm Sunday(<i>1st part ends</i>) |
| • Passion Week | Passion Week |
| • Resurrection | Resurrection |
| • New Sunday | New Sunday |
| • Ascension | Ascension |
| • Pentecost | Pentecost |
| • | The Friday of Gold |

•	The Comm. of St. Peter
•	The Comm. of John the Evangelist
•	The Comm. of St. Paul
•	The Comm. of St. Thomas
•	Dormition of Blessed Mary
• Dedication of the Cross	Dedication of the Cross
• Comm.of Holy Prophets
• Comm. of Prophet Elias
• Comm.Apostles
• Comm.Sergius&Bacchus
• Comm. of St.George	Comm. of St.George
•	Comm.of Cyriacus
•	Comm. of Maccabees
•	Comm. of Domitius
•	Comm. of Simeon the Stylites
•	Comm.Sergius&Bacchus
•	Comm.Sophia and her daughters
• Comm.of Barbara&Juliana	Comm.of Barbara&Juliana
• Transfiguration of our Lord
• Comm. of other Saints	Comm. of other Saints

The absence of a *m'anitho* for the feast of the presentation of Jesus in the Temple in Ms.Add.12145 and Transfiguration of our Lord in Ms.Add.14503 are very striking. Add.14503 is having more commemorations of the saints than in Add.12145.

3. Common Factors Found in the Fenqitho and the Hudra

The East and West Syrian rites are two branches descended from a common Antiochian liturgical tradition, with the Maronite rite a minor variant of the West Syrian³¹. The Maronite rite has, in the course of history, assimilated and adopted material of Syrian Orthodox origin. Various elements suggests that both Fenqitho and Hudra are earlier independent developments. Furthermore the East Syrian rite seems to have been derived from Edessa, not from Antioch³².

There are many similar prayers in Fenqitho and Hudra. The major reason for this is during the Sassanid times, the East Syrian liturgy was open to Antiochene and perhaps to Byzantine influences. In the early Sassanid period, the liturgy was apparently more indigenous. The oldest clear reference to the liturgy of the Persian Church is found in the canons of the Synod of Mar Isaac which met in 410AD, in Seleucia-Ctesiphon.

“There shall be a liturgical uniformity. The liturgy according to “the western rite” (Edessan or Antiochian) shall be adopted.”³³

The exact nature of the “western rite” that the Persian Church adopted in 410 is an open question. However the main concern was to make

³¹ Cf. ROBERSON R., *The Eastern Christian Churches, O C*, (1999), pp.142-143.

³² Cf. VARGHESE BABY., “East Syrian Liturgy During The Sassanid Period”, *The Harp* 15, (2002), pp.205-218.

³³ The Canon 13 of the Synod of Mar Isaac met in 410AD, in Seleucia-Ctesiphon. Cf. VARGHESE BABY., “East Syrian Liturgy During The Sassanid Period”, *The Harp* 15, (2007), p: 218.

the liturgical practices conform to those of the west, that is of the Roman Empire. Since the School of Edessa had a great reputation in Persia, the “Western rite” could most probably mean the liturgical practice of that city³⁴.

Most of the Antochian features would have reached Persia through Edessa. The revision of the curriculum of school of Edessa under Qiore(436/7) in which the works of St Ephrem were replaced with those of Theodore of Mopsuista , also might have accelerated this process.

Thus the liturgy of Antioch was adapted to the Persian contest, incorporating several indigenous features. Edessa would have been the centre of this inculturation, which began long before the division of the Persian church into “Nestorian” and Syrian Orthodox. Thus several common Mesopotamian elements are found in both the East and in the west Syrian liturgical traditions and practices.³⁵

3.1. Similarities in Seasons

The arrangement of the calendar and lectionary presents several remarkable features in common.

West Syriac	East Syriac
Qudosh Idto	↓
Hudoth Idto	
Suboro (Annunciation)	Subara(3 Sundays)
Nativity	Nativity

³⁴ According to MACOMBER W., it means probably the rite of Edessa, see, “A History of the Chaldean Mass”, *Worship* 51,(1977), p.110.

³⁵ Cf. VARGHESE BABY., “East Syrian Liturgy During The Sassanid Period”.

Epiphany	Epiphany
Bo'utho d-Ninwe	Bo'utho d-Ninwe
Fast (Lent)	Fast (Lent)
Holy Week	Holy Week
Resurrection	Resurrection
Ascension	Ascension
Pentecost	Pentecost
(PHS-"Apostles")	Apostles(7 Sundays)
Qayto(Summer)(7 Sundays)	Qayta
(PHS-"Transfiguration")	
Cross(7Sundays)	Elia(7 Sundays)(Elia4-7=Cross1-4)
	Moses(7Sundays)
↑	Qudash Edta(4Sundays)

4. The Place of Mosul in the Syriac Tradition.

In Iraq monasticism is attested from the fourth century with the coming of monks from the west, that is, from today's Eastern Turkey. Because of persecutions (521-61) other monks from Amid fled and settled in the area called Beth Arabaye, West of Mosul. The origin of the town is unknown. It is probable that there always has been on the right bank of the Tigris a small town named Mosul, which grew in importance as Nineveh, on the left bank, decayed and finally disappeared.³⁶

Ancient Syrian Orthodox monasteries have been listed by Father Fiey, mainly around Mosul³⁷. The Jabal Maqlub, about thirty kilometres

³⁶ GOODMAN E.J., "Mosul, Archdiocese", in *The Catholic Encyclopaedia*, ed. CHARLES G HERBERMANN, vol.10, (New York, 1911), p.19.

³⁷ FIEY J.M, *Assyrie Chrétienne: Contribution à l'étude de l'histoire et de la géographie ecclésiastiques et monastiques du nord de l'Iraq* I-III, (Beyrouth, 1965-1968).

north east of Mosul is also called the Mount of the Thousands, because of the great number of monks and hermits living there when monastic life was very vigorous between the 4th and 8th centuries . The main monastery there is dedicated to Mar Mathai, Saint Mathew. The Monastery has an Episcopal seat, and from time to time, it has even become the See of the Maphrian. Maphrian Bar Hebraeus resided there from 1264. He is buried there together with other Bishops and with Mar Mathai the founder. Their relics are venerated in a special room ³⁸ next to the main Church. Mar Mathai Monastery is always regarded as a Holy Place. Even now pilgrims collect soil from the ground as blessing.

The Monastery of Mar Mathai is certainly the oldest Syrian Orthodox monastery in north east Mesopotamia. In 629 the monastery received primacy over the monasteries of Persia.

The Apostolic mission of Mosul was founded in 1750 by Benedict XIV as a prefecture Apostolic, who had repeatedly laboured in the province from the 13th century onwards. A Syrian Catholic diocese was erected at Mosul in the same year. In 1780, the Nestorian Mar Yohannan, who resided at Alkosh, 25 miles north east of Mosul, became a Catholic together with five bishops of his nation, the greater part of the inhabitants of his town, and of six villages in the vicinity. The French monks who replaced the Italians, were able in 1856 to open boys and girls schools and to found a printing press for Arabic and Syriac works and finally a college at Mosul. The Catholics of all the rites are scattered through out the territory.

5. Origin of the Mosul Fenqitho Edition

The introductory letter of His Grace Mar Ignatios Patriarch gives a clear picture about the origin of Mosul Fenqitho³⁹. The whole translation of the introductory letter is given in the Appendix-I, with its original Syriac text.

³⁸ *beth qadishe* (ܒܝܬ ܩܕܝܫܐ)

³⁹ IGNATIUS GURGIS, *Introduction to Mosul Fenqitho*, (1885).

Indeed printing of the Fenqitho with the yearly cycle was a need that already existed in the West Syrian Churches, to fulfil the requirements of the Church, and to bring to an end completely the variations of the different kinds of manuscripts. For this purpose the letters and documents were employed by the Patriarchal Synod to all those for whom this matter was relevant, for the correction of the Fenqithos and their rites, as everything else that was required to make them accurate and ready for printing.

Mar Klimis Joseph son of David, Metropolitan of Damascus, had been editor of Mosul Peshita, Mosul edition of Arabic Bible, Revised Peshitta Psalter⁴⁰ etc; thus because of his excellent knowledge of the Church services and his complete ability, he was entrusted with a task such as this⁴¹. At the same time the Patriarchal Synod set down and gave him the schema and the model in accordance with which, and modelled on it, all the services of the yearly cycle should be arranged.

Mar Klimis indeed has been concerned carefully and diligently to gather up from excellent ancient manuscripts containing the church services and to arrange the scattered parts bringing them to a satisfactory final form, setting out all the services of the yearly cycle one after another, in convenient volumes for use. He collected materials from the writings of the Fathers and teachers and arranged services appropriate for the feasts which are lacking in the ancient Fenqitho, such as the feast of the Immaculate

⁴⁰ On this see BROCK S., 'A neglected revision of the Peshitta Psalter', in McCARTHY C & HEALEY J.F. (eds.), *Biblical and Near Eastern Essays*, (London, 2004), pp.131-142.

⁴¹ VOSTE J.M., « Clement-Joseph David Archeveque syrien de Damas », (23 mai 1829-4 aout 1890), *OCP* 14, (1948), pp.219-275.

Conception of the Mother of God, and of St Joseph, Corpus Christi etc. For these he sometimes introduced translations from Latin writers such as Ambrose, Cyprian, and Thomas Aquinas (see further, 6.3 below).

Its arrangement is as follows: placed at the beginning is the *Kroniqon* (Greek *Khronikon*) or chronological table from which one can know the date of *pasha* (Holy Thursday), of the Resurrection and of the feasts of the seven week cycles for every year. Then comes the index of feasts and commemorations during the months, together with their classification (i.e. minor, major), then there are instructions and canons indicating how the services, night and day, should be conducted, especially in cases where it happens that two feasts or commemorations fall on the same day. Then the proper prayers said on Sundays and feasts are set down.

To tunes the 8 tones for the *mawrbo* are attached. Then (come) the common *qole* for vigils, then the *qole gnize*⁴², then the eight tones for the supplications/*takshphotho*. Finally, at the end of all these the different services for (the various categories of) patron saints are set down, one after another⁴³.

The Dominican Fathers, the apostolic missionaries, printed the Fenqitho at their press and at their expense so that they might be for the benefit of the Church.

⁴² Meaning of the word *gnize* (جنى) is not clear. The root *gnaz* means to hide, and they are said by the Priests low voiced, but the relation to their subject: the dead and the resurrection, is not clear. (SANDERS J., "The Beth Gazo of the West Syrian Church", *The Harp* 5, (1992), p.25.)

⁴³ See Appendix II for details of the contents.

6. Fenqitho- the Prayer Service Book having three Liturgical Traditions

The Fenqitho is the book of the prayer services of the church. It is not a breviary as this is known in the Roman Catholic Church for the private recitation of the Divine Office. The Fenqitho was made for the use of the churches where the prayer is celebrated according to the strength of the congregation and the time that can be set aside for it. While the structure of the prayer services is clearly indicated, a considerable amount of optional material is given. This leaves freedom to the leader to choose what he finds most suitable. This is repeatedly indicated in the text itself by phrases like these- '*Another piece*' or '*if it pleases the leader*'⁴⁴.

The Mosul Fenqitho comprises elements of three liturgical traditions. The early Syrian writers like Aphrahates, Ephrem, Jacob of Sarugh and writings (*sughyoto, madroshe, b'oawotho*) in a more biblical and semitic style that is typological and analogical, making the prayers more spiritual and meditative. Prayers (*proimion, sedre, qonune yaunoye* etc) of the Greek-influenced Fathers like Mar Severios, Patriarch John of the *Sedre*, Mar Athanasios etc, make the Fenqitho more specifically theological and based on Christology. The influence of the Dominican monks who printed the Mosul Fenqitho certainly might have inspired Mar Klimis to adopt certain Roman feasts and their prayers which are more western into the Mosul Fenqitho. So these prayers contain the features of three ancient liturgies, and so the Fenqitho does not belong to any particular time either. (See further, 6.2 below).

⁴⁴ ACHARYA F., *PHS*, Vol. 2, p. xxv.

6.1. Greek Elements in Fenqitho

Greek was used extensively in the Roman administration of the Syrian Orient as the official language of government. In this capacity it became part of the culture of the Syrian intelligentsia, confined to the large cities, while the majority of the ordinary Syrians spoke only Syriac⁴⁵. Greek was used in a few monastic communities such as those at Zeugma, Teleda, and Qenneshre. Even Greek was spoken in these places because Greek speakers who joined the eremitic movement of the Syrian church were not compelled to give up their language. Greek speaking hermits lived quiet alongside the Syriac speakers, retaining their own culture. The fact that many Syrian hermits had Greek names does not necessarily mean that they were Greek speakers, as it was the custom in Syria to use Greek names.

A large number of literary motifs and themes are found in common in the two languages⁴⁶. Often it is difficult to discern how these have travelled from one language to the other, and in which direction this has taken place. We cannot deny the fact that the Syriac authors, both poets and prose writers, readily made use of Greek literary motifs and many Greek writers also made use of Syriac literary motifs.

As a matter of fact it is quite likely that the Syriac *madrosho* provided the inspiration for the Byzantine isosyllabic hymn form known as the *kontakion*, developed in the fifth and sixth centuries. Most of the best Greek hymnographers happen to come from Syria or Palestine, and the greatest exponent of the *kontakion*, Romanos, originated in bilingual Homs

⁴⁵ VOÖBUS A. *History of Asceticism in the Syrian Orient*, Vol. II, (Louvain, 1988), p.241.

⁴⁶ Cf. BROCK S. "Some aspects of Greek words in Syriac", in *Syriac Perspectives on Late Antiquity* (Variorum, 2001), pp.80-108.

in Syria, where he could have well heard Ephrem's *madroshe*, regularly sung in the church. In any case it is known from explicit statements by Theodore of Mopsuestia (died 428) and others that Syriac religious poetry was translated into Greek for use among Greek speaking congregations.

When the Syrian Orthodox church separated after the Council of Chalcedon (451), it gradually abandoned the use of Greek and instead translated many Greek texts into Syriac, while new compositions written in Syriac were also added to the treasury. So West Syrian prayers and hymns come partly from Greek, and are partly original Syriac compositions⁴⁷.

Some Greek words and phrases are still kept in the Syriac Fenqitho like *kyrie eleison* (κύριε ἐλέησον) *Sophia* (σοφία) *proskomen* (πρόσχωμεν) *stomen kalos* (στώμεν καλῶς)⁴⁸ etc.

Even after the divisions following the Council of Chalcedon, some Greek prayers were accepted into the Syrian rite. The fact is recognised by Bar Hebraeus concerning John of Damascus. His great Resurrection hymn is to be found in the Mosul edition of the Fenqitho⁴⁹.

6.2. Latin Liturgical Elements in the Mosul Fenqitho

Another important feature in the Mosul Fenqitho is that certain Latin liturgical elements have been introduced under the influence of the Dominican and other Catholic missionaries. These include 'All Saints'

⁴⁷ CHAILLOT CHRISTINE, *The Syrian Orthodox Church of Antioch and All the East*, (Geneva, 1998), p.110.

⁴⁸ CHAILLOT C., *The Syrian Orthodox Church of Antioch and All the East*, p.110.

⁴⁹ *Mosul Fenqitho*, Vol.V, pp. 343ff.

which is a duplication of our Friday of the Confessors in the week of the Resurrection, and 'Corpus Christi' is unsuited to the Syrian Liturgical Ethos.

'The Circumcision of our Lord' on January 1st is a feast that came to the Syrian Catholics through Rome. The Orthodox Fenqitho has the Feast of the beginning of the year instead of this and the Circumcision is not seen in the in the old manuscripts of the Fenqitho⁵⁰.

The two other feasts that have come from Rome: The entrance of Mary into the Temple and Friday of the Sacred Heart.

Mar Clement David has collected the material from the writings of the Fathers and Teachers and arranged services appropriate for the Feasts which are lacking in the ancient Fenqitho, such as the Feast of the Immaculate Conception of the Mother of God, and of saint Joseph, Corpus Christi etc.

6.3. Western Authors in Mosul Fenqitho

For these feasts of Catholic origin Mar Clement David excerpted some texts from western authors:

St. Ambrose- Conception of Mary, Vol.II, p.381; Wednesday after Corpus Christi Vol. VI, p.361.

St. Thomas Aquinas- Corpus Christi, Vol. VI, pp.284, 289.

St. Augustine- Friday after Corpus Christi, Vol. VI, p.311.

St. Cyprian- Tuesday after Corpus Christi, Vol.VI, p.355.

St. Cyril of Jerusalem- Octave after Corpus Christi, Vol.VI, pp.373,376.

⁵⁰ ACHARYA F., *PHS*, Vol. 2, p.630.

7. Common Elements in the Pampakuda and Mosul Fenqithos

The Pampakuda Fenqitho is considerably shorter than its Mosul counterpart: on the one hand, it omits entirely the services for Holy Week⁵¹, and on the other hand, it does not contain the long prose *sedre* that the Mosul edition provides.

In order to demonstrate the many common elements between the Mosul and Pampakuda editions in their choice of verse texts, let us concentrate on the few examples of Fenqitho hymns (*madroshe, sughyotho*). Although there is no hard and fast boundary between the different categories of verse texts (*qole, madroshe, sughyotho, and bo'awotho*) the *madroshe* and *sughyotho* constitute (with the *bo'awotho*)⁵² the oldest layers of verse texts in the Fenqitho, with a few going back to Ephrem himself.

The Mosul Fenqitho contains 467 *madroshe*, in contrast to the Pampakuda Fenqitho's 261. It is important to note that there is remarkably little overlap between the two editions in the choice of particular *madroshe*, and even where the same *madroshe* is chosen, there will often be a completely different selection of verses. In the case of *sughyotho*, the Pampakuda Fenqitho has considerably more than the Mosul edition (29, as opposed to only 12 in the Mosul Fenqitho).

The following selected examples are from the same source one can identify.

⁵¹ These having been published separately.

⁵² BROCK S., "Some Hidden Treasures of the Pampakuda Fenqitho", forthcoming in *The Harp*.

MOSUL EDITION	PAMPAKUDA	COMMON SOURCE
I, p.332	I, p.26	Lamy III, col.695
II, p.489	I, p.25	Ephr.H.on Nativ.25
III, p.276	I,p. 273	Ephr.H. on Ephi.8,11.
VI,p.390	III,p.42	Ephr.H. on Cruci.8
VII,p.308	III,p.249	H. on Shmuni.F.Woman

Though there are correspondences between the two editions, these are normally only very partial, and often each edition makes its own separate selection of verses from a common source. This of course means that each edition of the Fenqitho is an important witness in its own right to the way in which the *madroshe* are transmitted. This is all the more significant when one observes that the Mosul text often presents several variations from that in other printed sources, and in some cases its reading is superior. The Contents of the Mosul Fenqitho (*MF*), and correspondences with the Pampakuda Fenqitho (*PF*) and Prayer with the Harp of the Spirit (*PHS*) are given in the Appendix-II.

While the structure remains more or less the same, the contents are very often different. This applies in the first place to what specific items are included: thus the Mosul Fenqitho includes the long prayers consisting of *proimia*, *sedre* and *'etre*, whereas these are absent from the Pampakuda edition. In this respect the Pampakuda edition represents the manuscript tradition more closely, since these prose prayers, collectively known as *husoye*, are usually transmitted in separate manuscripts.

Another striking difference can be observed in the earliest surviving manuscripts of the Fenqitho, for these often include homilies for specific dominical feasts or Sundays. These homilies, which are also sometimes

transmitted in separate manuscripts, are taken from the writings of both the Greek and Syriac Fathers, though predominantly the former.

There are differences concerning the contents among the two editions especially in the choice of verse texts which are to be sung by the choir (the Fenqitho is essentially a book for choral use). If one compares the contents of the Mosul and Pampakuda Fenqithos for any particular Sunday or Feast day, it will be found that there is very little overlap in the texts chosen. The reason for this can be assumed that, there must have been an enormous repertory of verse texts to choose from, and no two compilers of Fenqitho manuscripts ever made the same selection.

8. English and Malayalam Translations and Adapted Versions

No complete translation of the any of the printed editions of the Fenqitho exists. However, for the Maronite Fenqitho there is an excellent English adaptation (already mentioned in page 17) for current usage in the Maronite diaspora in America, entitled *The Prayer of the Faithful according to the Maronite Liturgical Year* (3 volumes, Brooklyn NY, 1982) and a smaller separate volume simply entitled *Fenqitho* (1980), which has just the main saints days. The three volume edition was in fact made from the French translation edited by Chor-Bishop (now Bishop) Boutros Gemayel, a noted liturgical scholar. For the Mosul edition there is likewise an excellent English translation by the late Abbot Francis Acharya of the Kurisumala Ashram: volumes II-IV of his *Prayer with the Harp of the Spirit*, which have the subtitle *The Crown of the Year* (1982-6). These contain his sensitive translation and adaptation of a large number of the texts for *Ramšo* and *Lilyo* in the Mosul Fenqitho.

9. How has Fr. Francis Acharya Adapted the Mosul Fenqitho?

Kurisumala Ashram⁵³ in Kerala is one of the monastic communities in the Syro Malankara Catholic Church founded by Fr Francis Mahieu, later known as Francis Acharya—the name given to a Spiritual Guru, like the Russian title ‘starets’⁵⁴, in 1958 . He has made a partial translation of the Mosul Fenqitho(*PHS*) and adapted to the Indian context. This adapted English translation has been used in the monastery for many years as their liturgy of the Hours. It is undoubtedly one of the most radical and far reaching monastic experiments of time.

9.1. Adaptations into the Weekly Office

Basically the changes respect the structure of the offices, while suppressing the frequent duplication of liturgical units such as *qolo*, or *proimion* and *sedro*. In addition the *qolo* texts of the weekly cycles have been enriched with new material, some adjustments have been made in the calendar, a lucernarium is added to *Ramsho* and Indian texts from non-Christian sources have been introduced, experimentally, into the Hours.⁵⁵ These are called “Seeds of the Word⁵⁶”. At week day *Ramšo*, these texts, chosen because the religious experience they express is similar to what one finds in the Bible, are woven into the first *qolo*. At ferial *Sapro*, the “Seeds” replace the strophes of the morning psalmody, and are chosen not because of similarities with the Judeo - Christian tradition, but to express charisms proper to Indian religious culture.

⁵³ ‘Ashram’ is a Sanskrit word which means a monastery.

⁵⁴ TAFT R., *The Liturgy of the Hours in East and West*, pp.243-46.

⁵⁵ ACHARYA F., *PHS*, Vol. 1, p.. 8.

⁵⁶ A hymn from the sacred writings of India. (ACHARYA F., *PHS*, Vol.1, p.5.)

At ferial *Sapro*, in addition to the “Seeds of the Word” which replace the strophes of the psalmody, a selection has been made from the *qolo* texts in order to reduce repetitions. More surprising is the suppression of the Magnificat, and Pss148-150, if Lauds have been celebrated at *Lilyo*.

The Syrian offices have a double Matins, but it would have been better either to leave the Lauds psalms in *Sapro*, suppressing them at *Lilyo*, or on days when *Lilyo* and *Sapro* are done as one, to simply suppress the second *Sapro* entirely.

9.2. The Revised Fenqitho Translation

Francis Acharya, founder and first Abbot of the Kurisumala Ashram at Vagamon, Kerala, India has translated Mosul Fenqitho from the original Syriac into English calling it “*Prayer with the Harp of the Spirit*” (PHS). Francis Acharya has tried his best to present the Syrian Prayer Service in an abridged form, it being his firm purpose to preserve their authentic features and their distinctive riches.

9.3. Method of Translation

It is quiet sure that Francis Acharya has done a wonderful service to the liturgy of the West Syrian Church. A single example will illustrate how his translation is sometimes quiet free. Though some of the same footnotes here are illustrated in the 5th chapter, it is given again to show the importance of theological translation.

ܡܫܘܠ ܦܢܩܝܬܘ ܕܡܘܨܠ ܕܡܫܘܠ ܕܡܫܘܠ ܕܡܫܘܠ ܕܡܫܘܠ

ܡܫܘܠ ܦܢܩܝܬܘ ܕܡܘܨܠ ܕܡܫܘܠ ܕܡܫܘܠ ܕܡܫܘܠ ܕܡܫܘܠ⁵⁷

⁵⁷ *Mosul Fenqitho, Hudoth Idto, Night Prayers, vol. II, p.38.*

Translation according to Acharya:

Jesus is mine and I am His.

His delight is in me. He spreads his garments over me.

He kisses me with the kisses of his mouth

And takes me to the bridal chamber on high⁵⁸.

We translate it literally like this:

Jesus is to me and I am to Him.

He desired me and clothed⁵⁹ me and I put on Him.

With the kisses of His mouth He has kissed me.

And to the Bridal Chamber of His height, He has led⁶⁰ me

⁵⁸ ACHARYA F., *PHS*, Vol.II, p.31.

⁵⁹ This simple image of clothing is the Syriac fathers' favourite way of describing the incarnation. It occurs constantly in the Acts of Judas Thomas. This phrase is frequent in Aphrahat (*Dem.* XXI, 954) beyond such expressions as "the body which he put on from us is the origin of our resurrection" (*Dem.* XXIII, 97.19-20). For Ephrem it is Christ's solidarity with the human race through his incarnation. In the hymns Ephrem often speaks of Christ's body as a garment he put on and also a salvation to all. This leads to the eucharistic sense of Christ's body in the hymns "*De Fide*":

Thy garment , Lord, is a fountain of healing
in thy visible dress dwells by hidden power.

(Cf. MURRAY R. , *Symbols of Church and Kingdom*, pp.69-74).

⁶⁰ It is the office of *m'dabrono*. It is a title applied both to Christ and to Apostles or Bishops. Here leader is more pastoral than military in the eschatological context. Jesus is our guide and leader on the way to heaven (*kingdom*). .(Cf MURRAY R., *Symbols of Church and Kingdom*, pp.69-74)

It is evident that Acharya translated for the worshipping community of Kurisumala, and so he has avoided a very close translation.

9.4. Francis Acharya's Adaptation of the Mosul Fenqitho

In the evening service, in commemoration of God's work of creation, Acharya has brought out more clearly the celebration of the evening, very commonly observed by the people in India, especially Hindus, with the ritual of lighting the oil lamp, *kuthu vilakku*. And corresponding to the initial Trisagion, he gives the ancient Christian evening hymn, which originated in West Asia and is sometimes attributed to Basil the Great: "Joy-giving light". This is a song of joy for the light that dispels the darkness of the night. It raises our minds to the real Light, the Word, who by his life brings light to every man.

The revised Fenqitho offices appear as follows. At *Ramsho* a light ritual with *Phos hilaron* ("Joyful light") has been prefixed to the service; "Seeds of the Word", have been added to the first *qolo*, and *qole* 1-2 have been joined and somewhat abbreviated. This both tightens and simplifies the structure. In addition the 'anyone (strophes) of Ps 51 and of vesperal psalms have been expurgated of anti-Jewish expressions, and the *hulolo* and *koruzuto* have been expanded⁶¹.

In *Lilyo* the repetitions of the commemoration of saints, and of *proimion* with *sedro* are reduced, and the Gloria in excelsis, originally the

⁶¹ TAFT R., *The Liturgy of the Hours in East and West*, pp.243-246.

chant of festive morning prayer, is used only on Sundays and feasts.

In festive *Lilyo*, a time for meditation is added at the end of the first two “watches”, replacing the repetition of *qolo*, the poetic *madrosho* and the *bo‘utho*.

In the place of the deacon’s martial, *Stomen kalos*, a Greek acclamation, which passed into the Syriac: “Let us stand well”, answered by the congregation, *kyrie eleison*, he has substituted invitatory and exhortative acclamations, “Let us lift up our heartswe lift them up to the Lord”

He has generally chosen the second hymn of Fenqitho, called *qolo*, in preference to the first one called *qubolo*. The prayer for the offering of incense, *‘etro*, then comes after this hymn, before the *bo‘utho*.

In the translation the “Acclamations before the Gospel” are an enlargement of the *zumoro*⁶² of the Fenqitho which consists of a single verse of a psalm chanted with halleluiah. This enlargement adds as a counterpart a verse generally taken from the New Testament.

Similarly the *korozutho*, the intercessions that follow the proclamation of the Gospel, have been considerably enlarged. According to Fr Acharya Francis, this has been done with a view to updating these prayers in the light of the signs of the time. The prayers now show a deeper awareness of the solidarity of all peoples and of the common destiny of the human family.

⁶² Means song (ܩܘܡܘܪܐ)

Many opening prayers and prayers for the offering of incense are new pieces. These have been prepared specifically for Kurisumala's own monastic usage.

The feast of Francis Xavier, the great missionary to Asia, has been introduced by Acharya. For this he has borrowed the framework from the Common of the Confessors (MF I p250). Yet much is his own composition.

The service for the Holy Name of Jesus is his own composition. It celebrates the salvific event of the revelation of the Divine Name. For this he has drawn mainly on the Bible and on the early Syriac tradition. Saints Basil and Gregory are commemorated by the Eucharistic Prayer of the Night vigil, Second watch, the watch of the saints.

In the case of Stephen the First born of the Martyrs, he has provided a Eucharistic Prayer for The First Watch.

The office for the days after the Baptism and Epiphany of our Lord is his own composition though based on material is provided by the Fenqitho. Clearly he wanted to celebrate the feast for eight full days.

For Ephrem the Syrian the MF III, p.393, gives only two 'Eucharistic prayers'. He wanted to compose a full office. For this he has drawn on the writings of Saint Ephrem and on his life, but also on the Common of the Fathers (MF I, p.213).

There is a short prayer service to commemorate the World Day of Peace kept in India on the anniversary of the death of Mahatma Gandhi⁶³. When it falls on a Sunday it can be used as intercessions of the evening prayer.

Francis Acharya has added a feast of the most Christ-like Saint, universally venerated, the Messianic King, Mahabali. This is the feast of Onam, celebrated in Kerala, India.

9.4.1. Example of Fr.Francis' Adaptation of Mosul Fenqitho

Ramšo, Sunday of Visitation of Elizabeth to Mary

<i>Mosul edition</i>	<i>PHS</i>
(Vol.II,pp.176-181)	(Vol.II, pp.63-69)
p.176 (implied; common intro. pr) <i>prayer</i>	p.63 Common intro. pr. <i>Opening prayers</i>
Ps 48(47)	Ps 48(47)
Greek ' <i>enyono</i> '	Response
Oriental ' <i>enyono</i> '	OMITTED
p.177 Evening Psalms (Response)	p.64 Evening Psalms Response
.....	Eucharistic Prayer
<i>Proimion</i>	
pp.177-78 <i>Sedro</i>	p.65 ⇨ not entitled <i>proimion</i> & <i>sedro</i>
p. 178 <i>Qubolo</i> (with Gloria)	OMITTED
<i>'Etro</i>	OMITTED

⁶³ACHARYA FRANCIS, *PHS*, Vol. II, p.632.

p.179	<i>Qolo</i>	Hymn(with 'Gloria' added after v.2, & 'From age' after v.3)
	p.66 Prayer for the offering of incense
		(not the same as ' <i>etro</i> in Fenqitho p.178)
	<i>Bo'utho</i>	p.67 Supplication Song
p.180	<i>Hulolo</i>	p.68 Acclamation(expanded)
	Gospel Lk 1:39-56	Gospel
p.181	<i>Koruzutho</i>	Intercessions(different from Fenqitho)
	<i>Prayer</i>	p.69 Concluding prayer (different from Fenqitho)
		Trisagion
		Meditation

Though some of these prayers come from an altogether different cultural and religious tradition: Vedas, Upanishads, Bhagavad Githa, they were found to fit quite remarkably with the ancient poetry of Christian West Asia. Thus texts from different sources have been brought together, when they were found mutually enlightening.

The above adaptations represent a selection of examples. "The changes do no violence to the structure, nature or genius of their Offices, nor to the Eastern liturgical Spirit. Eastern liturgical books, especially of the divine Office, are not rigid "editiones typicae", but anthologies of material to be used with a certain freedom, though always within the limits of the lived tradition. This is especially true in monastic usage. Eastern monasteries have always been jealous of their particular liturgical uses as set down in their Typika or preserved in the living oral tradition, and one can only applaud the prudent flexibility of Acharya of Kurisumala in

adapting the ancient Syrian Offices to the concrete needs of a living, vibrant monastic life in the mountains of India's south west coast".⁶⁴

10. Fathers to whom the Texts are Attributed

When we go through both editions of Fenqitho, it is very clear that many of the prayers are put together and made up from the compositions of holy Fathers and teachers, who were famous writers among the Syrians. In many cases both the manuscripts and printed editions provide specific attributions. "Now parts of the ecclesiastical prayers, that is, the *'enyone,qole, madroshe,sughyotho* and *bo'awotho*, are put together and made up from compositions of the holy fathers and teachers who were resplendent among the Syrians, in particular the great and wonderful Ephrem, the Abbot Isaac, Marutha of Maipharqin⁶⁵, Rabbula of Edessa, Balai the Cor-Episcopos, and the other unknown writers who composed meters of all sorts, which are sung to various melodious tunes"⁶⁶.

10.1. St. Ephrem

St Ephrem, the *kenoro* (ܩܢܘܪܐ) or the 'Harp', is the greatest literary genius among the Syriac writers. In Syriac poetry he is the great pioneer and master, often imitated but never equalled. He is also the one of the most prominent Fathers and Doctors of the Church. Active first in Nisibis and later in Edessa (from 363 till his death in 373), he is the author of a large number of *madroshe*, and *memre* as well as prose works. A large number of

⁶⁴ TAFT R., *The Liturgy of the Hours in East and West*, pp.243-246.

⁶⁵ Though the preface mentions Marutha, no text is attributed to him in MF.

⁶⁶ IGNATIUS GEEVARGHEES, *Introduction to Mosul Fenqitho*, 1885.

madroshe in the Mosul Fenqitho are attributed to Ephrem. In some cases the attributions are correct, but in others, the real author must have lived at a later date. *Bo'awotho* in the seven syllable metre are all attributed to Ephrem.

10.2. Mar Balai

He was one of the disciples of St. Ephrem and Cor-Episcopus of the diocese of Aleppo. The exact dates of his birth and death are not known, but he belongs to the time between the death of Ephrem and the time of the council of Ephesus.⁶⁷

All his extant works are poems. Poems on the dedication of a newly built church, five poems in praise of Bishop Acacius, a poem on the death of Aaron, the long poem on the history of Joseph⁶⁸ etc. Many *bo'awotho* are attributed to him; these are all in the five syllable metre. Some of his poems are cited in the Mosul Fenqitho⁶⁹.

Balai's favourite metre is pentasyllabic. The poem "farewell of Moses and Aaron" is tetrasyllabic, while the poem dedicated on the dedication of the church of Qenneshrin is octosyllabic.

10.3. Bishop Rabbula (d. 435)

Bishop of Edessa from 412. A leading figure in the Syrian Orthodox Church, he opposed Nestorianism and in particular attacked the writings of Theodore of Mopsuestia. He wrote many hymns called *takshephto*

⁶⁷ In a passage cited by Assemani, *B.O I.* p.166.

⁶⁸ This is also attributed to Ephrem. The whole twelve books on the history of Joseph were published by BEDJAN P., *Histoire complète de Joseph par Saint Ephrem*, (Paris, 1891).

dedicated for the principal feasts, the Virgin Mary, the saints, for repentance and for the departed.

10.4. Jacob of Sarug

He is one of the best known Syriac writers, famed especially for the verse homilies. He was born in 451 at Kurtam on the Euphrates, in the district of Sarug. After his education he was ordained priest, and was eventually made an episcopal visitor at Haura region. Towards the close of his life, at the age of 68, he was made Bishop of Batnan, in the district Sarug. He died in 521.

His most important works are metrical homilies (*memre*). According to Bar Hebraeus, he employed 70 amanuenses and composed 760 homilies. He also wrote many odes (*madroshe*) and hymns (*sughyotho*). Of his prose works the most important are his letters and his six festal homilies. He also wrote life of Hannina and the life of Daniel of Galash.⁷⁰

Jacob composed hymns for use in liturgical services. Many excerpts from his *memre* have been inserted in the office books, and in the ritual. These are usually *bo'awotho* in the 12 syllable metre.

During Lent there are *qole* being ascribed to Jacob ܩܠܐ ܕܝܫܘܥ
⁷¹. In the early manuscripts his prose homilies were also inserted⁷². Many prayers are ascribed to Jacob of Sarug in the Passion Week liturgies of the Mosul Fenqitho, these are introduced as *bote d-hashho*, stanzas of the Passion.

⁷⁰ THELLY E., *Syro Chaldaic Grammar*, (India, 1984), p. xxxi.

⁷¹ Brit. Lib. Add 14515. WRIGHT, *Catalogue I*, pp.240-43.

⁷² Brit. Lib. Add 14506. WRIGHT, *Catalogue I*, pp.247-49.

10.5. Simeon the Potter

The word *quqoyo* (meaning 'potter') is very familiar to the Syrian Christians. Simon was contemporary of St. Jacob of Sarug in the early 6th century. He lived in Geshir, a village near the Mar Bassus Convent.

He composed poems during his work as a potter, and on a visit to Geshir Mar Jacob of Sarug heard him and collected his works. Many of these were introduced into the liturgical services, and served as models for a specific genre of liturgical poems known as *quqoye*.

His poems are simple and at the same time people recognised him as a poetical genius. *Quqoye* are sung in almost all of the liturgical services in the West Syrian Church. Though there is no reference about him in the introductory letter of Patriarch Gurgis, concerning the authors of prayers and hymns, the hymns attributed to his name are found in many places (*Qudosh idtho, Sapro; Annunciation to Zachariah, Lilyo 2nd qaumo* etc.) in the Mosul Fenqitho.

10.6. Isaac of Antioch

In the 5th century, there were at least three Syriac writers with the name Isaac. Not much is known about these three Isaacs. Isaac of Antioch seem to have been the Abbot of a miaphysite monastery in the neighbourhood of Antioch.

His numerous works in poetry are a valuable treasure abounding in sublimity of thought as well as beauty of style. His poems, written in seven syllabic stanzas of four lines, are quiet similar to those of St. Ephrem. Some of his poems are too long and tedious for modern tastes. The poem on the parrot in which he amply expresses his miaphysite views, contains 2137

verses, and the poem on repentance has 1927 verses. Isaac of Antioch has been called “one of the stars of Syriac literature”. In many of the Fenqitho manuscripts some hymns and prayers are ascribed to him along with Ephrem and Jacob of Sarug⁷³.

Many of the works of Isaac of Antioch were lost. The collection of 191 metrical homilies, the great majority of which were written by Isaac of Antioch were edited partly by Bickell and partly by Bedjan (Paris 1903). The task of sorting out the different Isaacs still remains to be undertaken.

Most *madroshe* in MF are specifically ascribed to Ephrem, but a few are attributed to Isaac instead.

11. General Structure of the Services in the Fenqitho

Prayers are said by the priest, sung in parts by two groups of singers, who sing in alternation. According to Patriarch Ignatius Bar Wahib (1333.d), the four sections of the night office (*Lilyo*) count as four services, thus making 10 in all each day, corresponding to the ten senses (physical and spiritual). In the preface to the Indian edition of *Shehimo* (week day offices) printed in Pampakuda, the following interpretation can be given to the seven daily offices : *Ramšol* the tilling of the ground ; *Sutorol* the sowing; *Lilyo*/the weeding; *Saprol* the harvesting; Third Hour/the carrying away of wheat; sixth hour/the threshing; ninth hour/the almsgiving from the first fruits of the harvest.⁷⁴

⁷³ Brit.Lib. Add. 14515. WRIGHT, *Catalogue I*, pp.240-43.

⁷⁴ Cf. CHAILLOT C., *The Syrian Orthodox Church of Antioch and All the East*, (Geneva, 1998), p.156.

11.1. *Ramšo/Vespers*

The Mosul Fenqitho has a variable psalm at the beginning of Vespers. In this it follows the usage of the 'East', the old jurisdiction of the Maphrian. In the 'West' under the immediate rule of the Patriarch these psalms disappeared.⁷⁵

- ◆ Introductory prayers
- ◆ Psalm-45 (Variable)
- ◆ Greek *kuroko*
- ◆ Eastern *qonuno*
- ◆ Ps 140,141,118:105-112
- ◆ *Proimion&Sedro*
- ◆ *Qubolo(Qolo 1)* (with stanzas for Theotokos, Saints, Repentance, Departed),
- ◆ *'Etro*
- ◆ *Qolo 2* (with stanzas above)
- ◆ *Bo'utho* (Mar Jacob)
- ◆ *Hulolo* of the Gospel
- ◆ Gospel
- ◆ *Koruzutho*
- ◆ Final prayers

Kurieieison(Three times)

⁷⁵ CODRINGTON H.W., "Studies of the Syrian Liturgies", *The Eastern Churches Quarterly* 2, (1936-37), p.35. The following outlines are taken from *Qudosh Idto* (MF II,pp.127.)

11.2. *Lilyo/Night office*

In the Mosul Fenqitho, Introductory Prayers are not seen. It directly begins with *M'irono*. Another important change here we see that this contains only two *qaumos* instead of three *qaumos* in the other editions.

◆ *M'irono*

11.2.1. First *Qaumo*

- ◆ Psalm 46(Variable)
- ◆ Kuroko
- ◆ Psalm 48
- ◆ *Qathisma*
- ◆ *Proimion&Sedro*
- ◆ *Qolo*
- ◆ *Qolo* (2nd)
- ◆ *Madrosho* of Mar Ephrem (*Qolo:Honaw yarho*)
- ◆ *Madrosho* of Mar Ephrem (*Qolo:Pardaiso*)
- ◆ *Madrosho* (*Qolo: Qum Paulos*)

11.2.2. Second *Qaumo*

- ◆ Psalm 81
- ◆ *Kuroko*
- ◆ Psalm 93
- ◆ *Kuroko*
- ◆ *Proimion&Sedro*
- ◆ *Qolo*
- ◆ *Qolo*(the another one)
- ◆ *Madrosho* of Mar Ephrem

- ◆ Another (*Madrosho*) of Mar Ephrem
- ◆ *Bo'utho* in the metre of seven of Mar Ephrem

11.3. *Sapro/Matins*

Here there are two *qonune*. On the *qonuno*, the Psalm itself being recited without tune. The *qonune* is the farcing of the Psalm or a number of Psalms considered as a whole, a section (*baito*) being inserted after a section of the Psalm.

- ◆ Introductory Prayer
- ◆ *Qonuno* of Ps 51
- ◆ *Qonuno* of Ps 63
- ◆ *Teshbuhto* of Ps 19; *Teshbuhto hdatto*, ie Is 42:10
- ◆ *Maurbo* of Ps 148 etc; Mt 5 (Beatitudes)
- ◆ *Proimion&Sedro*
- ◆ *Qolo* (*quqoyo*)
- ◆ *'Etro*
- ◆ *Qolo*
- ◆ *Bo'utho*(of Mar Jacob)
- ◆ *Hulolo*
- ◆ Gospel

11.4. Third Hour

- ◆ *Proimion&Sedro*
- ◆ *Qolo*
- ◆ *Bo'utho* (of Mar Jacob)

The Fenqitho celebrates and experiences through the liturgical year the redemptive work accomplished in Christ. According to the West Syriac

tradition the Church begins with the eschatological or heavenly experience, then comes down to the world, where she lives through the life of Jesus Christ, as He transfigures himself and ascends to the heaven again.⁷⁶

When the Church sets apart a whole season, and the very last season of the liturgical Year, for the Exaltation of the Cross, she looks at it as the sign of the fulfilment of all festivals and of the consummation of all things, a fitting conclusion for the celebration of the Year of Grace.

The prayers during the liturgical year in Mosul Fenqitho provide first a rich theological teaching literally woven out of the Bible. But its celebration is also more than a catechesis given to the worshippers.

The structure of every Service is in fact one of the most authentic expressions of our Prayer Book and the Commemoration of the saints and the departed faithful helps us to see how devotion to the faithful grew up spontaneously in the early Church.

12. Bethgazo and its Application in the Mosul Fenqitho

The Bethgazo is a book for musicians. It gives them the melodies of the church music, not expressed by strict musical notation but by those words which are necessary to remind one of a melody as a tune. Such a procedure utilised for memorizing melodies was already a common practice before the Greeks devised the first musical notation at the end of the third century before the Christian era. The Beth Gazo contains eight tones for most of all the Church hymns. For this it is also called Octoechos.

⁷⁶ Cf. PATHIKULANGARA V., *Divine Praises and Liturgical Year*, p.133.

The Syrian Churches of Antioch and Edessa had in common a so called Bethgazo, or 'treasure house' (often called octoechos). This is the book containing the main tunes and melodies of ecclesiastical chant. It was first of all an instrument for the memory of the singers and for the chief of the liturgy (Bishop) to arrange the variety of songs. It is the oldest official song book.⁷⁷

As is well known, every new generation produces a new style of music, with new songs and melodies. In Syrian Church it is found, since about 13th century, a collection of poetical melodies put together in a book called the Beth-Gazo.

12.1. The Term Octoechos

There is a great deal of confusion over the term 'Octoechos'. It is essential to distinguish between the following:

1- Octoechos as a musical term: this refers to the musical system of having 8 'tones' or 'modes' ('*echoi*' in Greek). There are several different terms for 'tone' in Syriac:

The Greek *echos* transcribed as *ikos* (e.g. Brit. Libr. Add. 12145 (WRIGHT, *Catalogue*, p.252), dated A.D 1034)

Rekno (e.g. Brit. Libr. Add. 14712 (WRIGHT, *Catalogue*, p.291) of 13th century.

Qinto (e.g. Brit. Libr. Add. 17246 (WRIGHT, *Catalogue*, p.308) dated A.D. 1239). This became the standard Syrian Orthodox term.

2-Octoechos as the title of a specific liturgical book in the Byzantine rite. In Syriac this term is only found in Melkite manuscripts using the

⁷⁷ CHAILLOT C., *The Syrian Orthodox Church Of Antioch and All the East*, p.100.

Byzantine rite (e.g. Brit. Libr. Add. 17133 (WRIGHT, *Catalogue*, p. 324) of the 11th century).

3-Octoechos as a term used by modern Scholars to denote a liturgical manuscript where the hymn texts are arranged according to the eight tones. In this meaning the term Octoechos has often been used of the collection of *manyotho* attributed to Severos of Antioch and others.

This last usage has given rise to two serious misunderstandings:

That the system of 8 musical tones goes back to the time of Severus in the 6th century. (This is due to a mistaken confusion of meaning (3) of the term 'octoechos' with meaning(1).

The view that all manuscripts of the *manyotho* of Severos and others are arranged according to the 8 tones is incorrect: the earliest ones such as Brit. Libr. Add. 17134 (WRIGHT, *Catalogue*, p. 331) of the 7th century, do not have the 8 tones (the marginal numbers refer to something else). It is only in manuscripts of the *manyotho* of the 11th century and later that there is mention by the original scribe of the arrangement by the 8 tones (e.g. Brit. Libr. Add. 17140 (WRIGHT, *Catalogue*, p. 345) of the 11th and Add. 14471 (WRIGHT, *Catalogue*, p. 346) dated A.D. 1075).

Cody, "The early history of the Octoechos in Syria", p. 192, says that marginal notes, indicating the eight tones by Syriac letters $\alpha\text{---}\omega$, are already found in some parts of two older manuscripts, Brit. Libr. Add. 18816 (WRIGHT, *Catalogue*, p. 339) of the 9th century, and Add. 14514 (WRIGHT, *Catalogue*, p. 341) also of the 9th century. These, however, are just in marginal notes, and may have probably been added by later hands.

In Syrian Orthodox liturgical manuscripts, other than the *manyotho*,

collections, there is mention of the 8 tones only in manuscripts of the 11th century and later (e.g. Brit. Libr. Add. 12145 (WRIGHT, *Catalogue*, p. 252) dated A.D. 1034).

Apart from the later manuscripts of the *manyotho* collections, the 8 tones feature especially in the period of the Resurrection, and with *mawrbe* and *takshephotho*.

It thus seems probable that the musical system of the 8 tones was only introduced into the Syrian Orthodox Liturgical tradition in the early 10th or late 9th century. No doubt it came by way of the Melkite rite in Syriac, which itself had come under the influence of the Byzantine rite of Constantinople at about this time. The Greek canons were very popular in the Melkite Church still singing in Syriac and in Greek and so their metre and melody were transferred into the liturgy of the West Syrian Church. The song of the Mary, which is called *mawrbo* (Lk 1:46-55) is a typical example for this adaptation.

12.2. *Qinotho* (oktoechos) in the Mosul Fenqitho

In the Mosul Fenqitho, the application of these eight tunes is very important. This is the main reason that every hymn begins with a *rish qolo* which is given in red letters. This *rish qolo* belongs to one among the eight tunes in Bethgazo. The use of the *qinotho* is reiterated in the introductory letter of Patriarch Gurgis.

There are some canons on how to use these eight tones in the Fenqitho: “then there are instructions and canons indicating how the services, night and day, should be conducted, especially in cases where it happens that two feasts or commemorations fall on the same day. Then the proper prayers said on Sundays and feasts are set down. To tunes the 8 tones

for the *mawrbo* are attached. Then (come) the common *qole* for vigils, then the *qole gnize*, then the eight tones for the supplications/ *takshphotho*. Finally, at the end of all these the different services for (the various categories of) patron saints are set down, one after another.”⁷⁸

Ms.Add 14271 witnesses that the 1st and 2nd *qinto* mode of *qolo* are reserved for the feasts of the Blessed Virgin, the 3rd and 4th for the Saints and Martyrs, the 5th and 6th for repentance, and 7th and 8th for the priests and departed⁷⁹.

According to ArchBishop Mar Ivanios⁸⁰, the founder of Bethany Ashram and the Malankara Catholic Church in India who translated the Syrian ritual book called *Tukkasa* into vernacular Malayalam, they are sung with two tones in every week in the Syrian Church, compared with only one in the Greek Church. The tone begins with Sunday evening prayer. If Sunday starts with 1st *qinto* (Raga) of prayer (hymns), Morning Prayer, 3rd hour, 6th and 9th hour prayers will be in 1st *qinto*. Then the next-day (Monday) starts with 5th tone. Tuesday we have the 1st tone and this rotation continues alternatively till Saturday. The following calendar is given to understand how these *qinoto* rotate in a week.

<i>Qinto</i>		<i>Qinto</i>		
I	Sunday Evening	1	Monday	5
	Tuesday	1	Wednesday	5

⁷⁸ Introduction to Mosul Fenqitho, vol. 1.

⁷⁹ SANDERS J., “The Beth Gazo or the Octo-Echoes of the West Syrian Church”, p.23.

⁸⁰ ARCHBISHOP MAR IVANIOS, *Tukkasa*, vol.1-4, (Thiruvalla,1941).

Thursday	1	Friday	5
Saturday	1		
II Sunday	2	Monday	6
Tuesday	2	Wednesday	6
Thursday	2	Friday	6
Saturday	2		
III Sunday	3	Monday	7
Tuesday	3	Wednesday	7
Thursday	3	Friday	7
Saturday	3		
IV Sunday	4	Monday	8
Tuesday	4	Wednesday	8
Thursday	4	Friday	8
Saturday	4		
V Sunday	5	Monday	1
Tuesday	5	Wednesday	1
Thursday	5	Friday	1
Saturday	5		
VI Sunday	6	Monday	2

Tuesday	6	Wednesday	2
Thursday	6	Friday	2
Saturday	6		
VII Sunday	7	Monday	3
Tuesday	7	Wednesday	3
Thursday	7	Friday	3
Saturday	7		
VIII Sunday	8	Monday	4
Tuesday	8	Wednesday	4
Thursday	8	Friday	4
Saturday	8		

After a rotation of one cycle of eight *qinoto*, the next Sunday again starts with 1st *qinto*. The question is why do the *qinto* 1:5,2:6 etc go together. The simple answers to this are

1- The modes between these are not so different from one another. They are related to each other. If the songs are sung only in one tone in every week, then for rotating the whole cycle, it takes two months. So to avoid these long periods, in the Syrian Orthodox Church two tones in one week are applied.

2-The Syrian Orthodox Church refers the eight tones usually by number, and associate them with the categories cold\hot, wet\dry, joyful\mourning, active\passive.

12.3. Order of the Application of the *Qinto* System in the Fenqitho

The ecclesiastical calendar begins on *Qudosh Idto* Sunday. The *qinto* also begins with the 1st on the same day. But the *qinto* which begins on this

day does not continue till the next year. According to the canon, the *qinoto* changes at least four times in a year.

The cycle of *qinotho* begins continuously from *Qudosh Idto* to the Sunday before the Nativity of Christ.

The 1st *qinto* begins again on the first Sunday after the Nativity of Christ. (If the Nativity of Christ is on the same day this *qinto* 1st begins). This continues till the Nineveh Fast.

The 6th *qinto* begins on the Sunday before Nineveh Fast, 7th on the Sunday of Priests(*Kohane*), and 8th on the (*Anide*) Sunday of the Departed. Again on (*Qatna*) Sunday of Cana *qinto* 1st begins.

On Sunday after Feast of the Cross, 1st *qinto* again begins.

12.3.1. More Details about the Application of *Qinoto*

	<i>Qudosh Idto</i> Sunday	1	Monday	5
1.	<i>Hudoth Idto</i> Sunday	2	Monday	6
2.	Annunciation to Zachariah	3	Monday	7
3.	<i>Suboro</i> Sunday	4	Monday	8
4.	Visitation of Mary to Elizabeth	5	Monday	1
5.	Birth of John the Baptist	6	Monday	2
6.	Revelation to Joseph.	7	Monday	3
7.	Sunday before Nativity of Christ.	8	Monday	4

This order follows till the Sunday before the previous Sunday of Fast of Nineveh.

1. Sun. before Fast of Nineveh	6	Monday	2 ⁸¹
2. <i>Kohane</i> Sunday(of priests) -	7	Monday	3
3. <i>Anide</i> Sunday(of Departed)	8	Monday	4
4. Cana Sunday	1	Monday	5
5. Healing of the Leper (<i>garbo</i>)	2	Monday	6
6. Healing of the Paralytic (<i>m'sharyo</i>)	3	Monday	7
7. Healing of the Canaanite woman(<i>knanaïto</i>)	4	Monday	8
8. Healing of the bent woman (<i>kephiphto</i>)	5	Monday	1
9. Healing of the Blind man (<i>samyo</i>)	6	Monday	2
10. Hosanna	7.		⁸²

Songs are not sung according to *qinto* canon in the Holy Week. But there are special tunes (*gushmone*) for these days.

Qinto is applied in Lent during night prayers. In the other offices of these seasons special tunes(*gushmone*) are in use.

12.3.2. Easter Sunday

From evening prayer to night watch-1st *qaumo*: Qinto 8, and from 2nd *qaumo* *qinto*1 begins. In White week: Monday. 2; Tuesday 3; Wednesday 4; Thursday 5; Friday 6 ; Saturday 7.

First Sunday after Easter 1:5,. then follows the order of *qinto* accordingly.

⁸¹ Cf.ARBISHOP MAR IVANIOS, *Tukkasa*, vol.1-4, (1941); The reason why Sunday before Fast of Nineveh begins with the 6th tune is that this season is called the season of repentance.

⁸² Cf.ARBISHOP MAR IVANIOS, *Tukkasa*, vol.1-4..

Ascension .5, Pentecost. 7.

First Sunday after Pentecost 8 and continues the same order (1- 5,2-6 etc) till Exaltation of the Cross. First Sunday after the Exaltation of the Cross again 1-5, 2nd Sunday 2-6 etc. This continues till *Qudosh Idto*.

12.4. Principal Feasts and *Qinoto*

1. Nativity of Christ 1
2. *Denho*.2.
3. *Ma'alto*. 3
4. *Suboro* 4
5. *Suloqo* 5
6. Peter and Paul 5
7. Commemoration of the Apostles 5
8. Feast of Transfiguration 6
9. Dormition 7
10. Exaltation of the Cross 8

For every feast of Mary qinto 1; Commemoration of Saints qinto 8; Memorial service of Priests..7 ; All departed 8 .⁸³

The application of the *qinoto* in the divine office make the liturgy more beautiful.

A short description of the various names of the ecclesiastical prayers in the Mosul Fenqitho, i.e. *‘enyone, qole, madroshe, sughyotho, bo‘awtho*, etc are given in the Appendix-3.

⁸³ Cf. ARCHBISHOP MAR IVANIOS, *Tukkasa*, vol.1-4, St Joseph's Printing Press,1941.

Conclusion

The Syrian Churches have been using Fenqithos of the yearly liturgical Cycle, from at least the early Middle Ages.

In Syriac tradition, there were different manuscript traditions and these traditions usually related to a particular Metropolis Church or to an important monastery. The copyists of manuscripts in these traditions were proud of their own typical melodies and other features which had their own place within the greater tradition. Because of this one can observe many variations between the manuscripts of the yearly cycle, with no two manuscripts in complete agreement.

There are a number of Greek and Latin elements in the Mosul Fenqitho. Greek was used extensively in the Roman administration of the Syrian Orient as the official language of Government, and so it is not surprising that several Greek terms, or even phrases have been taken over into the Syriac liturgical tradition. Several Latin liturgical elements have been introduced by the Syrian Catholic editors of the Mosul Fenqitho: these mainly apply to Western Feasts, such as Corpus Christi, which have been introduced.

The contributions of Francis Acharya to the West Syrian liturgy are very remarkable, thanks to his translations of the evening and night prayers of the Mosul Fenqitho and his adaptation of them to the Indian context involving various changes, omissions and supplementations.

Though the seven seasons of the year are not indicated in the Fenqitho specifically, we identify them by the prayers. They make up a very remarkable celebration of the year.

All the mysteries of Christ's life have worked together to effect human salvation during the seven liturgical seasons. The Church therefore commemorates them yearly in the various feasts of the cycle.

Like the other liturgical service books the Fenqitho has a variety of component parts: there are prayers, Psalms with their Responses, acclamations, hymns and supplication songs. The last two are metrical compositions based on the number of syllables and the length of stanzas, and are called after the name of the poets who favoured particular metres: Ephrem, Jacob of Sarug, and Balai.

The prayer services of the Fenqitho are celebrations of the mysteries of faith expressed in a poetry which is profoundly theological and astonishingly original. They are quite capable of moving modern man to genuine prayer, communion with God and men and the whole creation, the kind of prayer the Churches are seeking today. These prayers in the Fenqitho reflect a deeper awareness of the Church as the praying body of Christ. This helps the believer to experience worship and contemplation as a life to which heaven is open and present to the community in a mysterious, though real manner.

The mystical and spiritual aspects of the prayers contain the gems of Oriental piety and spirituality. This originated and grew up in the cradle of the Christian East.

Finally these prayers especially *sedre* prayers express an existential understanding of Christ, “true God and true man”, which helps to one see his Incarnation set forth in the life of the Churches.

CHAPTER-II

INTRODUCTION TO *SEDRO*

Introduction

The Syriac word '*sedro*' means 'order' or 'series' or 'orderly arrangement'. In the cultic context it means to arrange things in a particular order. But in the West Syriac liturgy, the *sedre* have come to be called the 'main incensing prayers' (Hauptweihrauchgebete),¹ containing a detailed theology of the feasts and daily offices.

In current usages there are four different categories of incensing prayers. 1-*Proimion* (a short introductory prayers before *sedre* with Doxology "Gloria Patri et Filio et Spiritui Sancto")².

2-*Sedro*-They denote long prose prayers, recited by the priest while putting incense in the thurible. Ms.Add.17128, fol.88a in the margin states that 'the priest recites the *sedro* while putting the incense'.

3-*Qolo d-Phirmo*- They are hymns immediately after the *sedro*, usually having four strophies. An example from the *sedro* for the Monday is examined here-(1) "Accept Lord this incense from our hands like the incense of Aaron, which kept away death from the people. (2) May the

¹ THEKEPARAMPIL J, 'Weihrauchsymbolik in den Syrischen Gebeten des Mittelalters und bei Pseudo Dionysios', in *Typus, Symbol, Allegorie bei den Östlichen Vätern und Ihren Parallelen im Mittelalter*, Internationales Kolloquium, Eichstätt, (Regensburg, 1981),p.131.

² MATEOS J, 'Trois recueils anciens de Prooemia Syriens', *OCP* 33 (1967), pp.457-482.

incense, which your servants have offered You for the satisfaction of your mercy be for the pardon and forgiveness of our sins. (3) Glory to You Lord, whose praise is in heaven and on earth; those in heaven and those on earth praise Your name. (4) As You accepted the incense and supplications of Aaron, so accept the incense which Your worshippers have offered You”³.

from the above examples it is very clear what are the fundamental significances of the incensing prayers; they are the following: 1-reference to the incensing in the Old Testament⁴. 2-incense as a symbol of prayer for the pardon and forgiveness of sins. 3-a symbol of praise and thanksgiving. 4-a visible sign of the supplications of god’s worshippers.

4- ‘*Etro* (عُتْرُو)- this means ‘smoke’ (prayer of the incense). in liturgical texts ‘etro denotes a prayer over incense, and it often follows after the qolo which is also called qubolo. it is short. if the bishop is present he usually recites all these prayers. there is a good collection of ‘*etre* in the British Library Mss(add.14523, 14520, 14518,14493,14496, 14527, 14495, 14499, 14522, 17128,14500, 14497,14498, 17271). in a 15th century manuscript ‘*etro* is also called *phirmo*.⁵

Regarding the origin of incensing in the Christian community, Ephrem’s hymns⁶ may imply that incense had already been introduced into worship in his day. Egeria also witnesses that in the fourth century incense was used on certain liturgical occasions of ceremonial solemnity⁷.

³ *PHS*, Vol.1.

⁴ Other references are -Nb 17:6-15, Wis 18:21-23; Mal, 1:11.; Lk 1:10.

⁵ Brit.Lib.Add.14736; Ref.WRIGHT, *Catalogue*,p.301.

⁶ HARVEY S.A., “St.Ephrem on the Scent of Salvation”, *JTS* 49 (1998), pp.109-128.

⁷ EGERIA, *Itin*.24.

According to Finn, the 'Smoke' is considered symbolic of prayer rising up. "Burning incense is an important means of communication between the divine and the human: its odour and its spiralling smoke, a stairway to the celestial abode of God. Incense on an altar or in a burner protected suppliants from divine wrath, and carried their prayers heavenward"⁸.

1. Modern Studies of the *Sedre*

There are a certain number of studies on *sedre* in general, their authors, the ancient manuscript collections, and concentrating on certain theological terminologies, etc.

According to Patriarch Barsoum⁹, this type of prayer was contrived in the first decade of the seventh century by John I, Patriarch of Antioch, known as John of the *Sedre*. Soon this style of prayer spread tremendously; while in the beginning there were one or two *sedre* for special occasions, or for undesignated times, they were gradually increased until there were as many as five just for one Sunday or feast. Evidently Church scholars followed the lead of the Patriarch John in composing these prayers. *Sedre* were appointed in due course as follows; one for Sunday evening, two for the first and second nocturnal services, one for the morning service, and the last for the third hour service.

In the Church of Tur 'Abdin Barsoum found out precious old copies of *sedre* with the names of thirty seven authors affixed on the margin. Barsoum categorised these authors into three groups, according to their period and their quality - as the excellent, the mediocre, and the bad¹⁰.

⁸ FINN THOMAS M., in the *Encyclopaedia of Early Christianity*, Second Edition, p.486.

⁹ BARSOUM, *The Scattered Pearls*, p.78.

¹⁰ *The Scattered Pearls*, pp.79-80.

KHOURI-SARKIS G., "Le Sedro dans l'Eglise syrienne d'Antioche" *L'Orient Syrien* I,1(1956) pp.88-96; Here he gives detailed information about the authors of *sedre* especially on John of the *Sedre* and their importance in the liturgy.

MATEOS J. 1-"*Sedre* Prières connexes dans quelques anciennes collections", *OCP* 28 (1962), refers the ancient collections of *sedre*; explains the gradual development of the present *sedre*, and then speaks about *husoyo*, *proimion*, *'etro*; place of the *sedre* and their catechetical nature etc.

He gives a detailed explanation of the origin and development of the *sedre*. Page 240 contains a list of the ancient manuscripts. The contents of Ms.Add.17129 are contained on the pp. 241-9. *Sedre* in the same manuscripts are described on pp. 245-8.

The contents of folios 10-13 of Add.14523 can be seen on pp. 249 - 53. Pp 253-74 contains the contents of Add.14518. The *sedre* in Add.14518 are listed on pp. 258-61. Prayers of *sedre* in Add.14518 are described on pp. 261-266. P. 267 explains about 'Prayers of *Husoyo*'. For the first time a solid explanation, based on the manuscript about 'Proimia' is given on pp. 267-9. 'Prayers after incensing' are listed on pp. 260-70. The other prayers in this collection are noted on pp. 270-3. P. 273 gives the prayers between the *Marmyoto*. As a result of examining the above mentioned manuscripts, Mateos points out some general considerations in his article (pp.274-287).

In another article (*OCP* 26, (1960),pp.57-73.) Mateos discusses the primitive use of *sedre* for *Ramšo* and *Sapro* and its gradual absorption into West Syrian *Lilyo* office.

MELAMPARAPIL J. argues in his doctoral dissertation *Sedro: A*

Liturgical Prayer of the Syro-Antiochene Rite (PIO, Rome, 1954) that these *sedre* prayers are typical of the Antiochians (West Syrian tradition) based on “Lex orandi lex credendi”. Unfortunately this thesis could not be consulted from the Oriental Institute.

THEKEPARAMPIL J., *Sedre and the Rite of incense in the West Syrian Liturgy*, Doctoral Thesis, Institut Catholique de Paris (Paris 1977) refers to the connection of *sedre* prayers with incense on the basis of the early manuscripts. Here he points out the importance and the different parts of the *sedre*, the place of these *sedre* prayers in the West Syrian liturgy, their christological significance etc. 2-His article on “*Sedre* of Absolution and Repentance” in *Tuvaik* (Studies in Honor of Rev. Jacob Vellian, ed. KARUKAPARAMBIL G.; 1995), pp. 136-145, is a good study about the place of *Husoye* and *Tyobuto* in the *sedre* with their biblical foundation. 3- Another article on “Weichrauchsymbolik in den Syrischen Gebeten des Mittelalters und bei Pseudo Dionysios” in *Typus, Symbol, Allegorie bei den Östlichen Vätern und Ihren Parallelen im Mittelalter*, Internationales Kolloquium, Eichstätt, (Regensburg, 1981), pp. 131-145, explains different categories of prayers on incense, the origin of incensing, Christology etc. 4- Another article on “Adam-Christus in den Passions*sedre* und in der Schatzhöhle” (*OCA* 221(1980), pp. 323-332) describes the total number of the *sedre* used in the Syrian Church for Holy Week where he briefly describes its origin, the different manuscript traditions, such as those of Mardin, Tur ‘Abdin, Damascus etc. He has also provided a well developed Adam-Christ typological analysis in this article.

BEDE GRIFFITHS has given a very brief but at the same time substantial note on *sedre* in the introductory part of his translation of *Shimo* called *The Book of the Common Prayer of the Syrian Church*, (Kottayam,

Kerala, India; no date), pp.14-15; reprinted by Gorgias Press, (Piscataway, NJ; 2005).

TOVEY P. in his article on “*Sedro* and General Thanksgiving” (*Harp* 3 (1990), pp.67-74) tries to emphasize that *sedre* are generally a thanksgiving prayer like the Jewish *berakah* and focuses on the literary style of the *sedre* in a very general way.

VARGHESE BABY, in *West Syrian Liturgical Theology* (Ashgate, 2004) pp.16,17.58,66) briefly refers to the origins of the *sedre*.

ACHARYA FRANCIS in *Liturgical Year-A Celebration of the Divine Dispensation*, (Kottayam,1996) pp 1-45 refers to the place and importance of *sedre* prayers in the liturgy .

BROCK S. in one of his unpublished articles (The Fenqitho: A source for theologizing in the Syrian Church: the present state of study) speaks about *sedre* and some of the Christological titles like Christ as true physician, Bride groom etc.

KAKKANATTU A. has quoted many citations from *sedre* in his dissertation Christological Catechesis of the Liturgy-A Study of the Great Feasts of our Lord in the Malankara Church, (Rome,1996).

Finally THYKOOTAM S. in his article ‘The Typology of Mary in *Shimo* The Weekly Divine Office of the Malankara Church’(*Harp* 2 (1989),pp.31-44) speaks about the use of typology in the *sedre* .

2. Origin and Development of *Sedre*

According to Varghese B., ‘in the Syriac tradition liturgical commentaries and homilies were written in verses, known as *memre* or metrical homilies. Excerpts from them have been incorporated into Syriac

hymnody. *Memre* served as a model for and a source of inspiration for a large number of liturgical hymns. Thus the hymnography served as supplications as well as expositions of the doctrines. Several of the liturgical homilies served as direct source for a large number of *sedre*¹¹. Here he does not specify any particular period for this evolution.

Mateos¹² develops the terminological explanation of *sedre*. He defines the term as 'order' or 'series', i.e. ordered exposition, often with enumerations of divine attributes, virtues, vices, human needs etc. The *sedro* is a development or amplification of a theme. The name *sedro* was introduced by Patriarch John of the Sedro (+649).

He gives the total number of *sedre* in the ancient manuscripts: Add.17129=16; Add.14518=22. Though he does not describe Add.14494, numbers the total number of manuscripts =41. The number of *sedre* are increased only from 10th century¹³.

Mateos in his article explains the primitive place of *sedre* in the Divine Office. Originally they belonged just to *Sapro* and *Ramšo*. Its appearance in *Lilyo* is because West Syrian *Lilyo* has absorbed an ancient *Sapro*¹⁴.

He explains that incense at *Sapro* and *Ramšo* is accompanied by a prayer. This eventually came to be called *sluto d-besme* and then *sedro d-besme*¹⁵. In the same article (page 275) he gives the idea that these

¹¹ Varghese Baby, *West Syrian Liturgical Theology*, (Ashgate, 2004),p.10.

¹² MATEOS J.,“*Sedre* Prières connexes dans quelques anciennes collections”, *OCP* 28 (1962),pp.281-3.

¹³ MATEOS J.,“*Sedre* Prières connexes dans quelques anciennes collections”,p.274.

¹⁴ MATEOS J., “Les matines Chaldéennes maronites et Syriennes” , (1960),pp.57-73.

¹⁵ MATEOS J.,“*Sedre* Prières connexes dans quelques anciennes collections”,p.286.

manuscripts seem to belong to churches, not to monasteries and he notes that in the old collections the *sedre* are always associated with incensing.

In Add.14494, foll.52b-53a is called ‘Prayer of *sedro*’(p.278), but same prayer in Add.17128, fol.89b is called ‘Prayer of incense of the *sedro*’. So ‘Prayer of *sedro*’ and ‘Prayer of incense’ probably represent older incense prayers, before the emergence of the *sedre* .

‘Prayers of *sedre*’ also occur in Add.14494, 14495, but then they disappear after the 10/11 century. Likewise the term ‘Prayer of Incense’ also disappears in manuscripts. The prayers sometimes survive under different titles, including ‘Etro’, ‘Proimion’, (e.g. in Maronite *Shehimto*) and as ‘etro d-besme’ in Syr Orth. *Sapro* and *Ramšo*¹⁶.

Sedre without mention of incense are also to be found in manuscripts such as Add 14518,14493, 14494, 17128, 17271,17272 etc. Mateos points out that new compositions often had no connection with incense.

He gives an idea that once that *sedre* were provided for all feasts of liturgical year, the *sedro* took on the characteristics of a ‘catechesis for the feast’.

According to Thekeparampil, the origin of the *sedro* prayers dates from the 6th-7th centuries¹⁷, because the earliest named authors of these prayers belong to that period . Thus certain *sedre* manuscripts are attributed to 6th and 7th century authors like Mar Severios, the Patriarch of Antioch(+538), John I, the Patriarch of Antioch(d.648), Mar Marutha, the Bishop of Takrit (d.649), and Mar Athanasios II, the Patriarch of

¹⁶ MATEOS J., “*Sedre* Prières connexes dans quelques anciennes collections”, p.279.

¹⁷THEKEPARAMPIL J, “*Sedro* of Absolution”. pp.137-8.

Antioch(d.686). Patriarch John I is the most popular author of *sedre* found in the manuscripts and he appears to have introduced the *sedro* style in to the Antiochian liturgy and was its promoter to such an extent that he acquired the title of John of the *sedre*.

The earliest manuscripts containing *sedre* go back to the 7th and 8th century(Brit. Lib. Add 17129, 17134).

3. Place of *Sedre* in the West Syrian Liturgy

Sedro is an important type of prayers in the West Syrian liturgy, which are only to be found in the Antiochene liturgy. According to Khouri-Sarkis *sedre* form an important part of liturgy, like the Anaphoras in the Eucharist¹⁸. In all the liturgical services like Baptism, Eucharist, Marriage, the liturgy of the hours etc, *sedre* are an integral part.

In the *sedre* all the doctrines of Christian faith are found, especially on the Trinity, the Incarnation, the Death of Christ, His Resurrection, Ascension, Pentecost, Transfiguration, the Cross, Redemption, the Second Coming, the Church as the Bride of Christ, Mary, the Mother of God, and the saints of the Old and New Testament, the dead in 'Sheol' and the expectation of the return to Paradise. All these themes are treated with a wealth of beautiful style based on the Bible and imagination fed by contemplation.

The *sedre* always follow a *Proimion* a Greek word προίμιον meaning a 'preface' or 'introduction'. They are provided for each liturgical office. The position of these *sedre* in the divine office is as follows.

¹⁸ KHOURI-SARKIS G., "Le Sedro dans l'Eglise Syrienne d'Antioche" *L'Orient Syrien* I,1(1956), pp.88-96.

3.1. General Structure of *Ramšo*

- ◆ Introductory prayers
- ◆ Psalm
- ◆ *Kuroko*
- ◆ *Qonuno*
- ◆ Psalms
- ◆ *Proimion & Sedro*
- ◆ *Qubolo (Qolo 1)* (with stanzas for Theotokos, Saints, Repentance, Departed),
- ◆ *Etro*
- ◆ *Qolo 2* (with stanzas above)
- ◆ *Bo'utho* (Mar Jacob)
- ◆ *Hulolo* of the Gospel
- ◆ Gospel
- ◆ *Koruzutho*
- ◆ Final prayers

It is these *sedre* prayers which introduce the main basic themes and theology of the service.

The importance of *sedre* lies not only in their liturgical quality, and doctrinal richness but also in the singularly solemn and touching way they are recited by the celebrant at worship. Recited in the proper tune and fitting tone accompanied by the incense offering, the *sedro* would impart to the faithful an attentive disposition and growing experience of the divine.¹⁹

But the rubrics of the *sedre* are more related to 'Birkat ha-Kohanim'

¹⁹ THEKEPARAMPIL J; "Sedro of Absolution", p. 136.

(blessings of the priests). In Israel the priests recite it on week days; on the Sabbath, the new moon, and Festivals; on Yom Kippur, Tesh'ah be-'Av etc. Priests after removing their shoes and having their hands washed by the Levites the Kohanim ascend the *dukhan*. Then he recites the Birkat ha-Kohanim with arms raised to shoulder height, fingers outstretched, palms facing outward, thumb touching with first two fingers of each hand separated from the last two fingers, and heads covered with prayer shawls (during the H.Mass, the Bishops and Patriarchs do the same at the time of recitation of *sedre*). The content of the Birkat ha-Kohanim is on the blessings of the Lord, making supplications to accept the prayers, for peace at all times and with all people.

4. The General Content of the *Sedre*

The *sedre* prayers, recited by the priests in their particular services, times and days, contain praise to God, who bestowed upon man the grace of existence and salvation. They also contain a description of Christ's beneficence and love toward mankind, which He saved from eternal damnation and brought to the light of truth after it had been in darkness. The priest or Bishop usually concludes this prayer by asking for the forgiveness of the sins of the people and imploring God to keep the shepherds of the church, the priests, the deacons, and the different categories of believers, to save them from afflictions, and grant them and their dead, who slept in the hope of the faith and the resurrection, His abundant mercies.

In the *sedre* prescribed for the principle feasts, the authors frequently elaborate the Orthodox doctrines, such as the principles of the belief in the Trinity and monotheism, the Incarnation and Resurrection and the Sacraments of the Church and their noble symbols in order that these might become firmly established in the minds of the worshippers.

On days of fasting, the authors of these prayers exhort the believers to live up to the principle of fasting by comporting themselves in a manner free from sin, while holding fast to repentance.

On festivals of saints they commemorate their struggles, praise their virtues, and ask for their intercession.

In commemorating the dead, they ask for their forgiveness and mercy. In the administration of the sacraments of the church, the authors confine themselves to the description of the meaning and effects of the sacraments and the discussion of the related matters.

5. Different Parts in the *Sedre*

Models for the structure of the *sedre* can be found in the Bible. In Gen 14:19-20-Malchizedek blesses the Lord who is the creator of heaven and earth. The song of Moses and Miriam in Exodus 15:1-18; 1Sam 1:25, the prayer of Hannah; 2 Sam 7:18-29 the prayer of David; 1King 8:23-53 the prayer of Solomon; these are typical examples, having different parts, combining praise, worship and petition.

In *sedre* one can distinguish two parts. The first and major part can be named the theological part because it contains the theology of the feast or the occasion on which the *Sedro* is recited.

For example, in the first part of the *sedro* for the Visitation of Mary to Elizabeth in the Ms Add.17271(foll.19a-20b), the theological significance of Mary's Visit to Elizabeth, drawn from the biblical and patristic tradition, can be seen.

This example from the Ms. Add.17271(foll.19a-20b) is given here in the original Syriac and in translation .

power and the Holy Spirit, being esteemed worthy to be Your Baptizer, and ambassador of Your greatness. He indicated Your power in the universe and mightiness in the creation. Infants in the wombs were longing to encounter You. The angels escorted You with divine praises as Lord on seeing You in human flesh. They worshipped with fear Your glorious and humble coming²⁵ }.

Petitional Part

{Therefore with the company of heavenly ones we also worship and say 'Exalt the Lord our God, worship the footstool of His feet, as we supplicate and ask again that Your mercies, O Lord, may be stirred upon us. May Your grace protect us and Your power strengthen our feebleness. May Your teaching enlighten our hearts. Deliver all of us from the darkness of sin; Guide us by Your light; Call us to Your truth. Give rest to our departed and mingle them with all Your holy saints. Count them with the friends of Your bridegroom. May we and they ceaselessly there offer You glory and thanksgiving, and to Your blessed blissful Father who sent You for our salvation and to Your all holy, good, worshipped and life-giving Spirit, now and for ever}²⁶ .

The second part of the *sedro* consists of various petitions mostly for the needs of the Church and the world. Usually the second part begins with one of the following adverbs *و*, *ح*, *ح* . It signifies the close connection with the preceding part of the narration.

²⁵ Theological part

²⁶ Petitional part

In *Anaphorae Syriacae*, A.Raes²⁷ suggests that  or  is used to show the relatedness of the events²⁸. Yet the actions of God are not compulsory. They originate from the free will of God. They are not logically necessary on the part of God. They are the overflow of the will of love of God.

As it is seen from the above example, the petitions of this part are closely related to what precedes them. They are the outcome of the contents of the theological part. Because of the extensive theology of the first part of the *sedre*, they function as the “loci theologici” of the West Syrian Church. They are prayers but also represent the Church’s teachings, meant to instruct the faithful, giving them the essential elements of their faith in a simple language and in the context of worship. The *sedre* thus are the typical examples of the ‘lex orandi, lex credendi’.

6. The Manuscripts Selected for Present Thesis and the Reason for their Choice

In this section the titles of the *sedre* in the different manuscripts are examined. Here the titles of the *sedre* are selected only from nine manuscripts; they are Mss. Add.14518, 14494,14521, 14493, 17128, 14495, 17271, 14498, &17272. The main reason for the selection of these particular manuscripts is that they are the earliest to survive copied before or in the 12th century, and all to be found in the British Library. Regarding Mss.Add.17271&17272 the information is derived only from the Wright’s

²⁷ *Anaphorae Syriacae quotquot in codicibus adhuc repertae sunt* (AS) (Rome,3 Volumes, 1939ff).

²⁸ AS III, 21.3, p.

Catalogue. The other manuscripts have all been studied directly. The titles are arranged in ten separate categories.

6.1. *Sedre* for the Liturgical Year-Sundays ~ & Feasts in Particular

1-*Sedro* for the Consecration of the Church- هېږوا ډهه ډېرې حېږال

Mss 14493 (foll.25b-26a, 26a-b); 17271(foll.1-).

2-*Sedro* for the Annunciation to Zachariah- هېږوا ډهه ډېرې ډاڅنې

Mss 14493 (foll.27a-b); 17271(foll10a-).

3-*Sedro* for the Annunciation to Mary the Mother of God- هېږوا ډهه ډېرې ډنډم

حېږا ډهه

Mss 14493 (foll.28a-b, 29a-b,29b-30b); 17271 (foll.13a-).

4-*Sedro* for the Visitation of Mary to Elizabeth- هېږوا ډهه ډېرې ډنډم ډېرې ډنډم

Ms 17271(foll.17b-)

5-*Sedro* for the Birth of John the Baptist- هېږوا ډهه ډېرې ډنډم

Mss 14493 (foll.30b-31a); 17271(foll.21a-).

6-*Sedro* for the Revelation of St.Joseph- هېږوا ډهه ډېرې ډنډم

Ms.17271(foll.25a).

7- *Sedro* for the Nativity of our Saviour- هېږوا ډهه ډېرې ډنډم²⁹ ډنډم

Mss 14518 (foll.19a-22b); 14494 (foll.20b-23a); 14493 (foll.31b-32a, 32a-

²⁹ The terminology (ډنډم) is not found in all the manuscripts. Its theological significance is discussed below.

33a, 33a-34a, 37a-38a); 14521(fol.1); 17128(foll.71a-73a, 73a-75a, 75a-b); 17271 (foll.32a-42a); 17272(foll.75a-77b).

8-*Sedro* for the Massacre of the Innocents-Add. Ms 17271(foll.28b).

9-*Sedro* for the Commemoration of the Mother of God³⁰ - ههڙا جبهه جينا وچرلا - مss Add.14494 (foll.23a-24b, 25a-27b); 14493 (foll.34b-35a, 35a-b, 35b-36b,36b-37a).

10-*Sedro* for the Epiphany of our Lord- ههڙا وچھڙا وچھڙا وچھڙا وچھڙا - Add.Mss 14518.(foll. 23a-25b); 14521 (fol.1b); 14493(foll.39a-b, 39b-40b, 40b, 40b-41b);17128 (75b-76b, 76b-77b, 76b-77b, 77b-78b, 78b-79a, 79a-b, 79b); 17271(foll.43a-); 17272 (foll.78a).

11-*Sedro* for the Blessing of the Water of Epiphany at night- لاه لاه لاه لاه لاه - Ms.Add.14493(foll.162b-163a).

12-*Sedro* for the Baptism of Christ- ههڙا وچھڙا وچھڙا - Ms.Add.14493 (foll.43b-44a).

13-*Sedro* for the Presentation of our Lord in the Temple- ههڙا وچھڙا وچھڙا -

Add. Ms 14493(foll.44b-45a); 17271 (foll.52b-).

³⁰ The content of the most of the *sedre* seems that it is for the feast of the felicitation of Mary, because they are follow immediately after the Nativity of our Lord.

14-*Sedro* for the Lent - *هبرزا وحصصلا ورنهصلا* Mss. Add 14518(foll.26a-28b); 14494(foll.28a-b); 14493 (foll.45b-46a,46a-b,46b-47a, 174b-175b,187a-b³¹); 17128(80a-81a³², 81a-b, 81b-82a, 82a-83a, 83a-b, 83b-84a).

15-*Sedro* for the Sunday of Cana of Galilee- *حصصلا* Ms.add.14493(foll.48a-49a); 17271(foll.62a-).

16-*Sedro* for the Sunday of the Miracles- *هبرزا واورقنلا* Ms.Add.14493(foll. 49a-50a, 123b-124a³³, 175b-176b); 17128(foll.84a-85a); 17271³⁴(foll.69a, 76b-); 17272(Ms Add.foll.81a).

17-*Sedro* for Palm Sunday- *هبرزا وحصصلا ورنهصلا واهمحلا* Ms.Add.14518 (foll.28b-31b, 71b-73a); 14494(foll.29a-30a, 32a-33a); 14493(50b-b, 51b-52a); 17128(85a-b, 85b-86b, 86b-87a), 17272(foll.83a-).

18-*Sedro* for the Blessing of the Palms- *هبرزا وحصصلا واهمحلا* Ms.Add.17128 (foll.87a-b);14493(foll.163b-164a).

19-*Sedro* for the Passion Week- *هبرزا واهمحلا* Ms.Add 14518(foll.71b-73a); 14493(foll.52b-53a, 53a-53b,53b-54b, 58b-59b); 17272(foll.88b-).

³¹ *هبرزا ورنهصلا واهمحلا واهمحلا* ~

³² *هبرزا واهمحلا واهمحلا* . The terminology *حصصلا* is seen only in Add.17128.

³³ *اهمحلا واورقنلا واهمحلا واهمحلا*

³⁴ There are two *sedre* for the miracles of our Lord in Ms 17271.

20-*Sedro* for the Maundy Thursday- *هېڙا وچھفتا و سھما حھط و آارا* Ms.Add. 14518 (foll.31b-33a).

21-*Sedro* for the Washing of the Feet- *هېڙا حھط و سھما* Ms.Add.14494(foll.32a-33a); 14493(foll.164a-b);17128(foll.88a-b, 88b-89a, 89a-b).

22-*Sedro* for Good Friday- *هېڙا وچھفتا و سھما* Ms.Add.17128(foll.91b-93a,95a-96a).

23-*Sedro* for the Adoration of the Cross- *هېڙا و سھما وچھط* Ms.Add.14494(foll.33b-36a); 14493(foll.55a-b,55b-56a, 56a-b,56b-57a); 17128(foll. 90a-91b,93a-94a, 94a-95a,96a-97a).

24-*Sedro* for the Resurrection of our Lord- *هېڙا وچھفتا و سھما و سھما* Ms Add.14518(foll.33a-34b); 14521(foll.2a-b³⁵, 2b-3a); 14494(foll.36a-37b);14493(foll.59b-61a, 61a-61b); 17128(foll.98b-99a, 99a-100b, 100b-101a, 101a-103a, 103a-104a, 105a-b); 17271(foll.79-);17272(foll.91a-, 93b).

25-*Sedro* for the Friday of Confessors- *هېڙا حھط وچھفتا و سھما* Ms.Add.14493 (foll.65a-66a).

26- *Sedro* for New Sunday- *هېڙا و سھما وچھط و سھما*

Ms.Add.14521(foll.3a-3b);14493(foll.70a-70b);17128(foll.104a-104b); 17271(foll.85b-).

³⁵ There is a lacuna between fol 1&2.

27-*Sedro* for the Ascension of our Lord- ³⁶ ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ
Ms.Add.14521(foll.3b-5a); 14494(foll.43b-45a); 14493(foll.71a-b); 17128
(foll.105b-106b, 108b-109a, 109a-b); 17271(foll.87a-); 17272(foll.91a-,
96a).

28-*Sedro* for Pentecost- ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ Ms.Add.14521(foll.5a-6a);
14494(foll.43b-45a);14493 (foll.72a-73a); 17128(foll.106b-107b, 107b-
108a, 108b-109a); 17271(foll.91b-); 17272(foll.97a-).

29-*Sedro* for the Commemoration of the Apostles- ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ
Ms.Add.14493 (foll.74a-b, 74b-75a); 17128(foll.178b);
17271(foll.105a-).

30-*Sedro* for the Transfiguration- ܘܚܘܨܬܐ ܘܚܘܨܬܐ Ms.Add.17271(foll.99a).

31-*Sedro* for the Holy Cross- ܘܚܘܨܬܐ ܘܚܘܨܬܐ Ms.Add.14518(foll.68a-
69a);- (foll.55a-55b);17271(foll.101-); 17272(foll.92a-).

6.2. *Sedre* for the Feasts of the Saints, Martyrs, & Fathers in General

32-*Sedro* for the Mother of God and Saints- ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ
Ms Add.14518(foll.53a-54b); 14493(foll.79b-80b³⁷, 80b-81a³⁸, 81a-b³⁹,
81b-82b⁴⁰, 82b-83b, 83b-84a); 17128(foll.160b-161b,164b-165b).

33-*Sedro* for the Mother of God, the Martyrs, and the Departed- ܘܚܘܨܬܐ ܘܚܘܨܬܐ
ܘܚܘܨܬܐ Ms Add 17128(foll.163b-164a).

³⁶ ܘܚܘܨܬܐ is seen in Mss.Add.14521, 14494, 17128.

³⁷ ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ

³⁸ ܘܚܘܨܬܐ.

³⁹ ܘܚܘܨܬܐ.

⁴⁰ ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ

47-*Sedro* for John the Baptist- *ܘܫܘܥܐ ܘܫܘܥܐ ܘܫܘܥܐ* Add.Ms.14493 (foll.42b-43b).

48-*Sedro* for the Decollation of John the Baptist-Add.Ms.17271 (foll.48a-).

49-*Sedro* for the Commemoration of St.Stephen -Add.Ms.17271(foll.50a-).

50- *Sedro* for the Annunciation to the Mother of God-*ܘܫܘܥܐ ܘܫܘܥܐ ܘܫܘܥܐ* Ms.Add.17271(foll.72b-)⁴⁶.

51-*Sedro* for the Commemoration of St.Peter and St.Paul-Ms.Add.17271 (foll.109a-).

52-*Sedro* for the Feast of St.Thomas -Ms.Add.17271(foll.110-).

53-*Sedro* for the Dormition of the Mother of God-*ܘܫܘܥܐ ܘܫܘܥܐ ܘܫܘܥܐ* Ms.Add.17271 (103a-).

54-*Sedro* for the Feast of Bar-sauma- Ms.Add. 17271 (foll.113b-).

55-*Sedro* for the Feast of Elias-Ms.Add.17271 (foll.116b-).

⁴⁶ This Feast of Annunciation to Mary is a later development. But this *sedro* for this feast is notable.

56-*Sedro* for the Feast of Simeon Stylites- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܝܡܥܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.17271

(foll.117b-).

6.4. *Sedre* for the Departed Bishops, Priests, and Monks.

57-*Sedro* for a Departed Monk and Bishop- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.14494 (foll.78b-80b).

58-*Sedro* for the Commemoration of the Priests-

Ms.Add.17271 (foll.107b-).

59-*Sedro* for the Burial of the Priests which is not written in its proper place- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ** Ms add.14493 (foll.187b-188a).

60-*Sedro* and prayers for the Burial and Commemoration of the Monks **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.14493(foll.87b-88a, 88a-89a);17271(foll.119a).

61-*Sedro* for the Departed but suitable to the Burial of Monks- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.17128(foll.166b-167b).

6.5. *Sedre* for the Departed Laity.

62-*Sedro* for the Departed when the soul is going to depart.- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.17129(foll.174b-175a).

63-*Sedro* for the Departed over the Corpse- **ܠܡܢܝܢ ܡܨܚܘܢ ܫܬܝܠܝܬܝܬ ܘܡܨܚܘܢ ܫܬܝܠܝܬܝܬ**

Ms.Add.14494(foll.72b-73b).

64-*Sedro* for the Departed and suitable at the Sepulchre- **הַרְבָּזָה וְחִסְתָּהּ חֶסֶד** Ms.Add.14494 (foll.75a-77a).

65-*Sedro* for the Burial or Commemoration of the Departed- **הַרְבָּזָה וְחִסְתָּהּ** Ms.Add.17128(foll.7a-8a).

66-*Sedro* for the Departed at the Sepulchre or when it is laid at the House- **הַרְבָּזָה אִשְׁתָּהּ וְחֶסֶד** Ms.Add.17128(foll.173a-b).

67-*Sedro* for the Departed- **הַרְבָּזָה וְחִסְתָּהּ** Ms.Add.14494 (foll.73b-75a,77a-78a, 87b-90a); 14493(foll.84a-85a⁴⁷, 90a-91a⁴⁸, 92a, 92a-b,92b-93a,93a-b,122a-123a⁴⁹, 123a-b) 17128(167b-169a, 169a-b, 169b-170b, 170b-171b, 171b-173a, 175a-176a);

68-*Sedro* for the Departed- **הַרְבָּזָה וְחִסְתָּהּ אֵהָד** Ms.Add.14518(foll.54a-58a); 14521 (foll.6a-7a⁵⁰); 17271(foll.125b).

69-*Sedro* for the Departed and suitable for their Commemoration- **הַרְבָּזָה אִשְׁתָּהּ** Ms.Add.17128 (foll.173a-174b).

⁴⁷ אִשְׁתָּהּ חֶסֶד חִסְתָּהּ

⁴⁸ הַרְבָּזָה אֵהָד וְחֶסֶד חִסְתָּהּ

⁴⁹ אֵהָד הַרְבָּזָה וְחִסְתָּהּ וְלֹא אֵהָד חֶסֶד אֵהָד

⁵⁰ אֵהָד הַרְבָּזָה וְחִסְתָּהּ וְחֶסֶד חִסְתָּהּ

6.6. *Sedre* for the Daily Office.

70-*Sedro* for *Ramšo*, *Lilyo*, and for the Day time, ascribed to John the Patriarch - *הַרְזָא אִשְׁתָּא וְחֶסְתָּא וְחַרְפָּא וְעַמְלָא הַרְזָא וְחֶסְתָּא וְחַרְפָּא וְעַמְלָא* - Ms.Add.17128(foll.150b-151a).

71-*Sedro* for *Ramšo*, *Lilyo*, *Sapro*- *הַרְזָא חֶסְתָּא הַרְזָא חֶסְתָּא* Ms.Add.14493(foll.112b-113a).

72-*Sedro* for *Ramšo* - *הַרְזָא וְחֶסְתָּא* - Ms.Add.17128(foll.148a-149b, 149b-150a, 150a-b⁵¹); 14494(84a-86a); 14493(113a-b).

73-*Sedro* for *Lilyo*- *הַרְזָא וְחֶסְתָּא* Ms.Add.14493(foll.116a-b); 17128(foll.151a-b)

74-*Sedro* for *Sapro*- *הַרְזָא וְחֶסְתָּא וְחַרְפָּא* Ms.Add.14493(foll.118b-119a,119a-b, 119b-120a,120a-121b);14494(86a-87b); 17128 (foll.152b-154a⁵², 155a-156a⁵³)

75-*Sedro* for *Sapro*, but suitable for *Ramšo* and *Lilyo*, ascribed to John the Patriarch - *הַרְזָא וְחֶסְתָּא וְחַרְפָּא וְעַמְלָא* Ms.Add.17128(foll.151b-152a)

⁵¹ This seems really the same as the one on 147a.

⁵² *הַרְזָא אִשְׁתָּא וְחֶסְתָּא וְחַרְפָּא וְעַמְלָא*

⁵³ *הַרְזָא אִשְׁתָּא וְחֶסְתָּא וְחַרְפָּא וְעַמְלָא*

76-*Sedro* for *Sapro* and suitable for the Sunday after *Denho*- ܘܢܗܘܐ ܘܢܗܘܐ
ܘܢܗܘܐ ܘܢܗܘܐ Ms.Add.17128 (foll.154a-155a)

6.7. *Sedre* for the Days in General.

77-*Sedro* for every day-ܘܢܗܘܐ ܘܢܗܘܐ Ms.Add.14494 (foll.82b-84a); 14518
(foll.38a-39a, 42a-45b); 17128(foll.131a-133a);14493⁵⁴(foll.100b-101b).

78-*Sedro* for any time(season)- ܘܢܗܘܐ ܘܢܗܘܐ Ms.Add.14518
(foll.45b-47b, foll.69a-71a);14494 (80b-82b).

6.8. *Sedre* for Baptism

79-*Sedre* for Baptism ascribed to Mar Severus-ܘܢܗܘܐ ܘܢܗܘܐ Ms.Add.14493(foll.165b-166a, 166a-166b, 167a-168b).

6.9. *Sedre* for Particular Occasions

80-*Sedro* for the time of war and plague-ܘܢܗܘܐ ܘܢܗܘܐ Ms.
Add.14518(foll.39b-40a);17128(foll.127a-128a).

81-*Sedro* for when a man enters the house or dwelling place of the faithful-
ܘܢܗܘܐ ܘܢܗܘܐ Ms.Add.17128(foll.147a-b,147b-
148a)

82-*Sedro* for when a wanderer enters the dwelling place of monks - ܘܢܗܘܐ
ܘܢܗܘܐ Ms.Add 14518(foll.47b-49a).

⁵⁴ ܘܢܗܘܐ is avoided here only.

3-*Sedro* for entering a house or monastery- הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

Ms.Add.14493(foll.107b-108a, 108a-b, 110a-b).

84-*Sedro* at the table-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה Ms.Add.14493(foll.142b-144a).

85-*Sedro* for drinking-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה Ms.Add.14493(foll.144a).

6.10. *Sedre* for the Repentance or Remission of Sins

86-*Sedro* for repentance-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה Ms.Add.14493(foll.97b-98a,103a-b⁵⁵, 103b-104a⁵⁶, 104a-b⁵⁷,104b-105b⁵⁸, 106a-107a⁵⁹); 17128(foll.120a-121a⁶⁰, 129b-131a⁶¹, 139b-140a, 140a-b⁶²).

87-*Sedro* for remission-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה Ms Add.14493 (foll.101b-102a,105b-106a, 107a-b, 173a-b); 14494(foll.50b-52b, 53a-55a⁶³,55a-57a⁶⁴,57b-59a⁶⁵,

⁵⁵ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁵⁶ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁵⁷ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁵⁸ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁵⁹ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁶⁰ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁶¹ הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁶² הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁶³ In the margin-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

⁶⁴ It is ascribed to Mar John of the *Sedre*, In the margin-הַבְּרָזָה אֵלֶּיךָ אֶת הַבַּיִת אֲדָמָה

65b-67b⁶⁶, 69b-70b); 17128(foll.121a-b, 126a-127a⁶⁷, 128a-129a, 129a-b, 136a-137a⁶⁸, 138b-139a, 141a-142a, 142a-143b, 143b-144a, 144a-145a, 145a-146a, 146a-146b,146b-147a); 14521(foll.8b-9a, 9a-10a); 14518 (foll.66b-68a).

88-*Sedro* for repentance and for any time- **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ**

Ms.Add.17128(121b-122b),

89-*Sedro* for remission for any time- **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ**

Ms.Add.17128(foll.122b-124a)

90-*Sedro* for remission and for repentance- **הַרְוֵא וְיִסְחַרְוּ וְיִסְחַרְוּ** -

וְיִסְחַרְוּ Ms.Add.14494(foll.61a-b).

91-*Sedro* suitable for remission of anger- **הַרְוֵא וְיִסְחַרְוּ חֵם חֵם**

Ms.Add.14494(foll.59a-60b).

92- *Sedro* for remission of repentance- **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ**

Ms.Add.17128(foll.foll.124a-125a).

93-*Sedro* for remission and for repentance- **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ**

Ms.Add.17128(foll.125a-126a)

⁶⁵ In the margin- **וְיִסְחַרְוּ**

⁶⁶ **וְיִסְחַרְוּ וְיִסְחַרְוּ**

⁶⁷ **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ וְיִסְחַרְוּ וְיִסְחַרְוּ וְיִסְחַרְוּ**
וְיִסְחַרְוּ

⁶⁸ **הַרְוֵא אִשְׁרָא וְיִסְחַרְוּ וְיִסְחַרְוּ וְיִסְחַרְוּ וְיִסְחַרְוּ**

94-*Sedro* when a man in the straits of dying asks for remission - *ܘܗܘܐ ܗܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ* Ms.Add.14493(foll.109a-b).

95-*Sedro* for remission and every day-*ܘܗܘܐ ܗܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*
Ms.Add.17128(foll.133a-134a, 134a-136a)

96-*Sedro* for remission and at the time of trials by John the Patriarch- *ܘܗܘܐ ܗܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ* Ms.Add.17128(foll.137a-138b).

97-*Sedro* for remission upon a man so that he may depart from this world-
ܘܗܘܐ ܗܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ Ms. Add.14518(foll. 49b-53a).

Sedre for the Repentance or Remission of sins are one of the ten categories of the *sedre* prayers. According to Patriarch Barsoum, “The *husoyos* are propitiatory prayers in prose form recited in certain times. They are of two parts: the *proimion* or the introductory prayer usually brief, and the *sedro* which contains the text of the prayer and usually longer than *proemion*⁶⁹. This is against the evidences of all the early manuscripts. It is true that a *sedro* by its nature has penitential and *husoyo* elements . This is only one of the elements of the penitential part of the *sedre*. Only because of that, categorising all these 10 categories under the umbrella of *Husoyo* is not logical. It is already seen that the first and important part of the *sedre* is theological. May be this generalisation of *sedre* a is a modern development without referring to the early manuscripts. The purpose of the above mentioned classification of *sedre* is to reiterate that they cannot all be called simply *husoye*.

⁶⁹ BARSOUM IGNATIUS APHRAM 1, *The Scattered Pearls*, p.77.

it takes their ascent and good will towards Him and returns and brings it in to Emmanuel, which is the altar”⁷²

According to John of Dara, a ninth-century writer, the fragrant incense symbolises the Holy Spirit also who sanctifies humanity with his heavenly fragrance.

“The incense symbolises also that the Bishop will introduce his flock before Christ with confidence on the day of judgement, when it will be made fragrant with the Holy Spirit that it has received by the baptism, and having no filth in it; and with a voice of triumph he will cry out before God and say : Behold me, and the children whom thou has given me”⁷³.

The fragrant incense which we offer during the liturgy is also symbol of our prayers joining with the fragrant offering of Christ in order to be transformed ourselves by the heavenly gifts.

“Therefore to You O the Exalted Word, who were pleased to be embodied from the Holy Virgin for our sake, we are offering this fragrant incense with prayers and supplicatory intercessions, so that on this day of the annunciation of Your wondrous conception, we may be granted from You mercy, compassion, spiritual gifts, and abundance of favours and good rewards to those who have offered oblations, first fruits, and tithes in Your Holy Church. May we and they offer You praise and thanksgiving and through You and with you to Your Father who sent You for the salvation of creation and to your living Holy Spirit, now and always forever, Amen”.

(*Sedro* for the Annunciation to Mary, *Lilyo*, 1st *qaumo*)

⁷² CONNOLLY R.H, *Two Commentaries on the Jacobite Liturgy*, p.37

⁷³ JOHN OF DARA, *Eucharist* (tr.B.Varghese), II:21, p.47.

sufficient to bring down God's rich compassion and mercy- *ܘܠܐ ܘܠܐ ܘܠܐ* (Add.17128, foll.145a-146a).

The vocabularies of sin are rich in the *sedre* for repentance. Almost all

Biblical terms of sin are seen in these *sedre* e.g. *ܘܠܐ*; wickedness; *ܘܠܐ* evil *ܘܠܐ*-debt; iniquity-*ܘܠܐ*; sin -*ܘܠܐ*, *ܘܠܐ*-folly etc.

The attitude of the Lord to those who repent is very touchingly expressed in Ms.Add.17128 foll.133a-134a- *ܘܠܐ ܘܠܐ ܘܠܐ*; God does not want the death of a sinner(Ez18:23). But He rejoice in their repentance (Add.17128,fol.130a)

In Ms Add.17128, foll.133b- 'Lord You are indeed the Lord of those who repent, You are the physician those who are wounded.....' In the same Ms fol.133b we find that 'You justify the sinners who confess their sins.....' These sentences make it clear that the Lord wants everybody to repent.

Ms. Add.14494 foll.57b-59a- *ܘܠܐ ܘܠܐ ܘܠܐ* - Here it makes clear that God the merciful one and Holy calls the sinner to repent and He does not hold back His mercy from His worshippers.

Through these prayers the Church reminds her children to examine their conscience. She is waiting for the repentance of the sinner. Because the Church knows that 'there is no one among those who are born, who has not gone wrong, and among those who exist, who has not sinned (Ms.Add.17128,foll.122b).

There are prayers for the repentance for every day e.g. *ܘܠܐ ܘܠܐ* (Add.17128 foll.121b-122b).

(Add.17128 foll.122b-124a); during the time of anger (Add.14494 foll.59a-60b, 61a-b); *sedro* for the remission for a man who is going to depart from this world (Add.14521 foll.49b-53a); during the time of conversion (Add.17128 foll.126a-127a); in times of war, epidemics, trials (Add.17128 foll.137a-138b) etc. There are many *sedre* for *husoyo*, in the early manuscripts and these *sedre* contain a well developed theology of penance with outstanding biblical expressions and images. Proclamation of the infinite mercy of the Lord is one of the important aspects in these *sedre*.

Two of 31 *sedre* for *husoyo* and *tyobuto* in Add.17128 have titles combining both ‘*husoyo*’ and ‘*tyobuto*’ (fol.124a-125a- ܘܫܘܝܘܬܐ ܘܬܝܘܒܘܬܐ & fol.125a-126a--ܘܫܘܝܘܬܐ ܘܬܝܘܒܘܬܐ). The titles of six other *sedre* have only *tyobuto* while twenty are called *sedre d husoyo*.

In Add.14494 (foll.52b-53a) ܘܫܘܝܘܬܐ -*sedro* for the remission, but in the margin we find another title for the same ܘܫܘܝܘܬܐ ܘܬܝܘܒܘܬܐ. Another example can be found in the same manuscript in foll. 55a-57a- ܘܫܘܝܘܬܐ in the margin ܘܫܘܝܘܬܐ. In the texts of the *sedre*, one can mention repentance and absolution. From the content of these *sedre* it is very clear that each *sedro*, irrespective of its title, speaks of both the remission of our sins by our God and our repentance of them. Thus the essential contents of these *sedre* are: confession of sins and the petitions for their absolution.

9. Prayer of the *Sedre* (ܘܫܘܝܘܬܐ ܘܬܝܘܒܘܬܐ)

As it ~ has been seen in the ‘Origin and Development of the *Sedre*’ earlier in this chapter, incense at *Sapro* and *Ramšo* is accompanied by a prayer. This eventually came to be called *sluto d-besme*, and then *sedro d-*

besme. From 10th/11th century onwards large numbers of *sedre* were composed. Gradually some older prayers were incorporated and they were called 'Prayer of the *Sedro*'. Most of these prayers in the manuscripts are the following.

Ms. Add.14494

Prayer of the *sedro* for the Commemoration of the Mother of God-
 ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (foll.24b-25b)

Prayer of the *sedro* for the Commemoration of the Mother of God-
 ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (foll. 27b-28a)

Prayer of the *sedro* for the Lent- ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ (foll. 28b-29a.)

Prayer of the *sedro* for the Washing of the Feet on Mondy
 Thursday- ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.33a.)

Prayer of the *sedro* for the Divine dispensation of all the Feasts-
 ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.40a)

Another prayer of the *sedro* for the Divine dispensation of all the
 Feasts- ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.42a.)

Prayer of the *sedro* for the Commemoration of Martyrs, Mother of
 God and Departed- ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.46a).

Prayer of the *sedro* for the Commemoration of the Fathers and the
 Departed- ܢܚܡܐ ܘܗܝܘܐ ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.47b)

Prayer of the *sedro* for the Commemoration of the Saints- ܢܚܡܐ ܘܗܝܘܐ
 ܘܚܪܫܢܐ ܘܡܚܪܒܐ ܘܡܚܪܩܐ (fol.49a)

Prayer of the *sedro* for the Commemoration of the Fathers and the Departed- *ܢܚܡܐ ܘܗܒܘܐ ܘܐܚܘܬܐ ܘܗܘܝܘܐ* (fol.50b)

Prayer for the *sedro* for *Husoyo*-*ܢܚܡܐ*⁷⁴ *ܘܗܒܘܐ ܘܨܘܫܐ* (foll.52b-53a)

Prayer of another *sedro* for *Husoyo*- *ܢܚܡܐ*⁷⁵ *ܘܐܨܝܢܐ ܘܗܒܘܐ ܘܨܘܫܐ* (fol.55a)

Prayer of another *sedro* for *Husoyo* by Patriarch John- *ܢܚܡܐ ܘܐܨܝܢܐ ܘܗܒܘܐ* *ܘܨܘܫܐ ܘܡܨܝܢܐ ܘܡܨܝܢܐ* (foll.57a-b)

Prayer of *sedro* suitable for anger- *ܢܚܡܐ ܘܗܒܘܐ ܘܚܨܡ ܗܘܐ ܗܘܐ* (foll.60b-61a)

Prayer of *sedro* for at all times- *ܢܚܡܐ ܘܗܒܘܐ ܘܡܨܝܢܐ* (foll.63a-b)

Prayer of the *sedro* when the priest enters into the house of faithful or monks- *ܢܚܡܐ ܘܗܒܘܐ ܘܡܨܝܢܐ ܘܡܨܝܢܐ ܘܡܨܝܢܐ ܘܡܨܝܢܐ* (foll.65a-b)

Prayer of the *sedro* of Departed- *ܢܚܡܐ ܘܗܒܘܐ ܘܡܨܝܢܐ* (foll.78a-b)

Ms.Add.14518

Prayer of the *sedro* for the Epiphany- *ܢܚܡܐ ܘܗܒܘܐ ܘܡܨܝܢܐ ܘܡܨܝܢܐ* (foll.25b-26a)

⁷⁴ In the margin *ܢܚܡܐ ܘܗܒܘܐ* is seen.

⁷⁵ In the margin *ܢܚܡܐ ܘܗܒܘܐ* is seen.

Prayer of the *sedro* for the Washing of the Feet on Moundy Thursday- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.33a.)

Prayer of the *sedro* for the Resurrection of our Lord- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.34b-35b)

Prayer of the *sedro* for the Commemoration of the Saints, Mother of God and for the Departed- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.37a-38a)

Prayer of the *sedro* during the time of War and Plague- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.42a-b)

Prayer of the *Husoyo*- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.68a-69a)

Prayer of *sedro* for any time- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.71a-b)

Prayer of *sedro* for Palm Sunday- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (73a-b)

Ms.Add.14493

Prayers of the *sedre* for Mary the Mother of God- *ܢܚܡܐ ܘܚܝܘܢ ܘܡܝܘܢܐ ܘܡܝܘܢܐ* (foll.38a-39a)

*Sedre*⁷⁶ and Prayers for the Holy Lent - قَبْرًا هِنَقَالًا وَرَهْمًا مَرْمًا
(foll.45b-46a).

Sedre and Prayers for the Cross- قَبْرًا هِنَقَالًا وَرَحْمًا (foll.55a-55b)

Sedre and Prayers for the Sunday of Holy Easter- قَبْرًا هِنَقَالًا وَرَحْمًا
(foll.59b-61a)

Sedre and prayers for the salvific Divine Dispensation- قَبْرًا هِنَقَالًا
(foll.63a-64a)

Sedre and prayers for the Holy Feast of Ascension- قَبْرًا هِنَقَالًا وَرَحْمًا
(foll.71a-b)

Sedre and prayers for the Holy Feast of Pentecost- قَبْرًا هِنَقَالًا وَرَحْمًا
(foll.72a-73a)

Sedre and Prayers for the Commemoration of the Holy Apostles- قَبْرًا
(foll.74a-b)

Sedre and Prayers for the Commemoration of the Holy Martyrs- قَبْرًا
(foll.75b-76b)

⁷⁶ Here in Add.14493 except 38a-39a; 85b-87a; the titles of the 'prayers' are changed to *sedre* and *prayers*.

Prayers and *Sedre* for the Commemoration of the Saints- رَحْمَةً وَتَقَرُّوا
 وَمِنْهَا حِرَّةٌ وَسَمَاءُ (foll.85b-87a)

Prayers and *Sedre* for the burial and Commemoration of the Monks-
 تَقَرُّوا مِنْ رَحْمَةِ حَمِيمٍ وَمِنْهَا حِرَّةٌ وَتَقَرُّوا (foll.87b-88a)

Sedro and Prayers for the Departed- تَقَرُّوا مِنْ رَحْمَةِ حَمِيمٍ وَتَقَرُّوا (foll.90a-
 91a)

10. The Authors of *Sedre*

In the ancient manuscripts up to the 12th century, names of four authors are mentioned. They are Severus of Antioch, Patriarch John of *Sedre*, Marutha of Takrit and Patriarch Athanasius of Balad.

10.1. Severus of Antioch (d.538)

Severus, Patriarch of Antioch born approximately 465 in Sozopolis in Pisidia. He was by birth a pagan. Afterwards he was baptised in the martyrion of Leontius at Tripolis.

He was consecrated Patriarch in Antioch on the 6th of November, 512. When Justin I, a Chalcedonian, succeeded Anastasius in 518 Mar Severus was dethroned and he left for Egypt. He died in the town of Sakha on the 8th of February 538.

The writings of Severus cover polemics, rituals, commentaries, homilies and letters. They enjoy the highest respect. All of these writings are in Greek and have been translated into Syriac by scholars, sometimes in his own lifetime. One of the liturgical books under his name contains the *ma'nithos*, anthems or hymns, only some of which he himself composed.

The *ma'nithos* begin with a verse from the Holy Bible and continue in an elegant style which inspires awe and love of God. There are 295 *ma'nithos* ascribed to him. Among them fourteen hymns on the Nativity of our Lord thirteen on Epiphany etc. Other liturgical works attributed to him include an Anphora; an Order for Baptism and the Benediction of Water at the Epiphany, together with some supplications. His Cathedral homilies are preserved in three large volumes in manuscripts at the Vatican and British Library⁷⁷. Among them are six homilies on the Nativity, five on the Epiphany, four on Lent, three on the Incarnation etc⁷⁸.

Three *sedre* ascribed to Severus are seen in the manuscripts

ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ Ms.Add.14493(foll.165b-166a, 166a-166b, 167a-168b).

ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ

Ms.Add.17128(136a-137a)

ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ

Ms.Add.17128(foll.152b-154a).

10.2. John of *Sedre*

He was the Syrian Orthodox Patriarch of Antioch from 630/1 to 648. He gained his nickname from the fact that he wrote prayers for liturgical use known as *sedre*⁷⁹. It is also believed that he only introduced this genre of prayers.

⁷⁷ Vatican Mss syr. 142 dated 576; 143 dated 563; Brit.Lib.Mss.Add.14599 dated 569; and 14601 dated 9th century.

⁷⁸ PENNA A., "Severus of Antioch" in *New Catholic Encyclopedia*, Vol.13 (2nd edn.), p.43.

⁷⁹ BARSOUM, *Scattered Pearls*, pp.320-22.

These prayers usually begin with praise and glorification. Of these *sedre* a large collection is found in the oldest copy at the British Museum⁸⁰. They are written in a smooth and splendid style. Nine of these *sedre* bear his name, the first of which is for Lent, 1-*Sedro* for the Lent - **هبرؤا وحصفا** Ms Add.14518 (foll.26a-28b); **هبرؤا وحصفا ورنه صا مبرعا** Ms.Add.17128-(foll.80a-81a).

The second is for the resurrection, **هبرؤا اسنلا و سبر صفا و صصفا و صصفا** Ms.Add.17128 (foll.101a-103a); The third and fourth for the repentance of sinners **هبرؤا و صصفا** -Ms Add.14494(foll.54a-57a); **هبرؤا اسنلا و صصفا ح ا ح و صصفا ص ص** Ms.Add.14494 (foll.65b-67b); **هبرؤا اسنلا و صصفا و صصفا و صصفا و صصفا** Ms.Add.17128(foll.126a-127a); **هبرؤا اسنلا و صصفا و صصفا و صصفا و صصفا** Ms.Add.17128(foll.137a-138b); the fifth for evening, night and day - **هبرؤا اسنلا و صصفا و صصفا و صصفا** Add.17128(foll.150b-151a); the sixth for the morning **هبرؤا و صصفا و صصفا و صصفا و صصفا** (Ms.Add.17128(foll.151b-152a); **هبرؤا اسنلا و صصفا و صصفا** Ms.Add.17128 (foll.155a-156a); the seventh for the dead **هبرؤا اسنلا و صصفا و صصفا و صصفا** Ms.Add.17128 (foll.171b-173a); and ninth for the Friday morning of the fifth week of the fasting⁸¹.

There are also found three of his for the celebration of the Eucharist, the first of which begins thus- "Praise be to the pure sacrifice who became the priest of his person..." the second d begins thus- "Praise be to the heavenly Lord of hosts" and the third begins "O Lord who art truly a good master...."⁸².

⁸⁰ Brit.Lib. Ms.Add. 17128 in 148 large size pages transcribed in the 10th century.

⁸¹ Brit.Lib.Mss. Add.14518, 14493, 14495,&14499.

⁸² Paris Ms.Syr. 75.

His homily on the consecration of the Myron is having considerable interest to liturgical scholars in the context of the meanings in the West Syrian Baptismal rite.⁸³ He also wrote a magnificent doctrinal thesis in thirty nine pages addressed to Chorepiscopus Theodorus, which he opened with a general proclamation to the Children of the holy Church and declared in detail the creed of faith in support of the true apostolic belief, citing as evidence of the Fathers.

10.3. Marutha of Takrit (d.649)

He was born at Shwarzaq, a village of Beth Nuhadra⁸⁴ in the province of Mosul and became a monk at the Monastery of Nardes at the prime of his age. At the end of this year 628 he was consecrated a Maphryono of the see of Takrit. He died on the second of May, 649, which also became the day of his commemoration⁸⁵.

Among his works is a commentary on the Gospels, portions of which are reproduced in the collection of the monk Severus called the *Catena Patrum*⁸⁶; festal homilies, one of which is the homily for Low Sunday, beginning thus, "Brethern, we are celebrating the new day (New or Low Sunday) and remembering the sacraments"⁸⁷; a polemical treatise against the Nestorians mentioned in his biography but it is lost; and a

⁸³ Brit.Lib.Ms.Add. Cat.825.

⁸⁴ At present called Duhuk near Mosul, Iraq.

⁸⁵ MARCUS (ed.), *Acts of Martyrs*, HTR 25, (1932), pp.47-71.

⁸⁶ It is a book of selections from the writings of the fathers arranged in the form of a continuous commentary on the greater part of the books of the Old and New Testaments.

⁸⁷ Brit.Lib.Ms. Add.14727.

As it is seen, in the ancient manuscripts until the 12th century, the names of the authors of the *sedre* prayers are not mentioned, apart from the four names which are mentioned above. This is the common practice of the Syrian Church. There are some prayers ascribed to certain authors like *boutho* of St. Ephrem, Mar Jacob, Mar Balai etc. But this is very rare. The Mosul Fenqitho is a good example: here none of the *sedre*, *qole mādroshe*, etc are ascribed to any authors.

11. Printed Editions of *Sedre*

According to Barsoum⁹² The *proimia* & *sedre* comprise six manuscript volumes in the Syrian Orthodox Church, five of which are very large books containing about six hundred and fifty. The first volume 'the service book for the Winter', includes the period from the Sunday of the Consecration of the Church-which is also the first day of the Church year-to the Sunday of the Dead. The second volume contains the *proimia* & *sedre* of Lent up to Palm Sunday. The third volume contains the *proimia* & *sedre* for Passion Week from Monday night until the ninth hour of the Saturday of the same Week. It includes a *proimion* & *sedro* for each service of the five days of the Passion Week and four for the evening of the Friday of Crucifixion (Good Friday). The fourth volume which is the service book for the summer, includes the *proimioa* & *sedre* of the twenty four Sundays of the Resurrection, beginning with the daily *proimia* & *sedre* of the week immediately following the great Sunday of Easter. The fifth volume is set aside for major feasts as well as the festivals of the virgin Mary, the martyrs, and the saints. The sixth volume contains eight *proimia* & *sedre* for remembering the dispensations of our Lord Christ, in general known as

⁹² BARSOUM, *The Scattered Pearls*, p.80.

the *mdabronuto*. The *Shimo* also contains seven brief *proimia & sedre* recited in the services. Another small book in the church of Mosul contains brief daily *proimia & sedre*, privately recited on certain days of the Week for the commemoration of the virgin, the cross, the saints, the martyrs, and for repentance for the priests and the dead. Other orders of the mysteries have special *proimia & sedre*.

In the MF printed edition, *sedre* are included together with the services of the each feast day or Sundays or daily prayers. They are not printed as a separate volume.

In the Pampakuda edition, *sedre* are not included with the services of the appropriate feasts or Sundays. They are printed as separate volume. But this Syriac *sedre* volume is not available any longer. Its vernacular Malayalam translation is printed in four volumes(1-From *qudoš etho* until Sunday before the beginning of the Lent; 2-For the Lent(40 days); 3-For the Holy Week(Until Holy Saturday); 4-From Easter to the Feast of the Holy Cross).

Francis Acharya in the 'Prayer with the Harp of the Spirit' followed the same model as MF.

Proimia and *sedre* also feature in other liturgical books such as *M'ad'dono*, Baptism, Marriage, funeral.

There are also several several photographic reproductions of modern handwritten *Fenqithos* produced by the Syrian Orthodox diaspora communities in Europe and North America. These all have many differences in content and are not taken into consideration in this thesis.

In the Syrian Malankara Catholic *Shimo* prose Malayalam edition, *proimion* and *sedro* are printed with each divine office. It was translated by

(late) Fr Abraham Kakkanattu OIC. *Sedre* for the Lent are published together with Lenten prayers. There is a separate *proimion-sedre* edition for the Holy Week in Malayalam, printed in Thiruvalla, Kerala.

12. Features of *Sedre*

Sedre prayers, one of the distinctions of the West Syrian Church, and an important part of the West Syriac liturgy have different features which differ from the other prayers of the same liturgy. An attempt is made to find out the important features.

12.1. Biblical Depth of *Sedre*

This prayer is rooted in the Holy Scriptures with an astonishingly fruitful merging of the two Testaments. This helps to perceive the newness of Christ's message. The incidents of the history of the salvation of God's people is unfolding according to its order. With this unfathomable biblical depth in the *sedre*, when the church celebrates the liturgy each time, she makes it possible for her children to experience this divine Dispensation.

The rich symbolic language, imageries, echoes, allusions, parallelisms, and paraphrase of Biblical passages, are woven into the prayers of the *sedre* and thus the original flavor of revelation as expressed in the Bible is preserved.

A few examples of this Biblical depth, merging together of the two Testament are examined here.

12.1.1. Prayers Merging of Two Testaments

As it is mentioned above, the *sedre* prayers are the typical

expressions of the merging of the Old and New Testament.

“One was revealing and announcing that a child has born for us and a son given to us”⁹³. (*Sedro* for *Yaldo*, 3rd hour)

“O Eminent and Exalted one whose advent the prophets proclaimed. The messengers announced Your descent and the righteous indicated Your mysteries through images”⁹⁴. (*Sedro* for *Yaldo*, 3rd hour)

These two examples illustrates how much this type of prayer is interrelated to both two Testaments.

12.1.2. Direct Quotations from the Bible

Many direct quotations of whole phrases or sentences can be seen in the *sedre* prayers. E.g. “He who came to his own and his own did not receive him, and to those who received him, he bestowed the blessings of the Lord, filled them with the light of life giving knowledge”⁹⁵. (*Sedro* for Annunciation to Zachariah, *Sapro*)

“Zachariah was troubled with the unusual and fearful sight. The spiritual one comforted and told him “Don’t be fearful, Zachariah, your prayer has been heard and your wife Elizabeth will give birth to a son for you and you shall call his name ‘John’ and many people will be gladdened at his birth”⁹⁶. (*Sedro* for Annunciation to Zachariah, *Sapro*)

The above two examples incorporate direct quotations from the New Testament.

⁹³ Is 9:6

⁹⁴ Heb 1:1

⁹⁵ Jn 1:11

⁹⁶ Lk 1:12-13

12.1.3. Quotations from the Different Biblical Versions

Though most of all the biblical verses are based on Peshitta, sometimes it is influenced by other biblical versions too. For example Hos 2:20 is taken from Septuagint. This is not found in the Peshitha version.

“One among them prophesied that ‘The Lord will come to comfort the mourners of Sion’⁹⁷, while another was manifesting that ‘the Lord will establish a covenant with his people’⁹⁸. One was making petition ‘Let the Lord come and not be silent’⁹⁹. Another one was making supplication that ‘Show your might and come to our salvation’¹⁰⁰.(*Sedro* for the Birth of John the Baptist, *Lilyo 2nd qaumo*)

The authors of *sedre* not only made use of the biblical themes and images in the *sedre*, but they arranged the themes properly by gathering together all the outstanding biblical expressions, images, themes, verses from the two Testaments merging together etc.

12.2. *Sedre* as Vehicle of Theology

By introducing theology into the prayer, the *sedre* form an important source for the study of theology.

“Christ our God, the Only- Begotten Son, and the Word who is from God the Father¹⁰¹, the Supreme glory of all our goodness, the Wonderful

⁹⁷ Is 61:3

⁹⁸ Hos 2:20 (in the LXX, not Peshitta, it seems).

⁹⁹ Ps 50:3

¹⁰⁰ Ps 80:2

¹⁰¹ Jn 1:1

person of our salvation, You are equal to Your Begetter in nature as the splendour of His glory¹⁰², and the glorious image of His very substance (*qnumo*). Your eternal birth is beyond all intellect and surpasses the understanding of created beings and incomprehensibly beloved in the bosom of the Father.” (Ms.Add. 17128 73a-75a). Here the eternal birth and equality of Son to His Father are emphasised.

“After Your divine birth from her she remained with purity and splendour of holiness with the token of her virginity being preserved mystically which is beyond every intellect, tongue and hearing” (Ms.Add. 17128 73a-75a). The doctrine of eternal virginity of Mary is expressed here with good explanation.

“And that he makes us ready for the feast in the bridal chamber¹⁰³ with those who are clothed¹⁰⁴ with the seal of baptism, who have departed from this life at His commandment”. (*Sedro* for the Annunciation to the Mother of God-*Ramšo*). Here the prayer introduces the importance of the Sacrament of Baptism.

The following sentence indicates how Jesus is the wine of the whole creation who came to quench the thirst of whole humanity and it points to the theme of the Eucharist too.

“Peace to you, glorious vine, for from the wine of whose cluster¹⁰⁵,

¹⁰² Heb 1:3

¹⁰³ Mt 25:1-13, 9:13.

¹⁰⁴ Rev:1:12; 12:1; 4:4;7:13; 11:3; 10:1; 19:13; 17:4; 18:16 etc.

¹⁰⁵ Is 65:8

the whole creation has been delighted.” (*Sedro* for the Annunciation to the Mother of God- *Ramšo*)

Thus the *sedre* prayers contain a deep theological reflection. These *sedre* are an excellent source for theologising and the catechism of the Church.

12.3. *Sedro* as Vehicle of Christology

Among the *sedre*, there are many Christological prayers . They are not merely prayers for popular or private devotions but the official prayers of the Church. Through these prayers the Church expresses her doctrines and Christology. There are many examples in the *sedre* for the period of *Suboro*-Nativity. Two examples are quoted here.

“When You willed to deliver and save¹⁰⁶ man from his fall, You inclined the heaven and descended. At the same time You neither changed from being God, nor departed from the lofty and exalted throne of Your essence, when You dwelt¹⁰⁷ in the womb of the virgin”. (*Sedro* for the Annunciation to the Mother of God- *Ramšo*)

“Praise to you, God the hidden Word, for there is none powerful¹⁰⁸ like you. Though You the Great One became small at your inhomination, the fullness of your greatness was not diminished¹⁰⁹; while the throne of Your glory was not left empty by you; the Most High who descended from the heaven. (*Sedro* for the Sunday after *Yaldo*, *Ramšo*)

¹⁰⁶ Ps 18:9 (10)

¹⁰⁷ Jn 1:14, Lk 1:35, Acts 10:44, 11:15

¹⁰⁸ Ps 18:32; Is 26:4

¹⁰⁹ Jn 1:16

By the inhomination of Christ, His divine nature is not changed and His greatness is not yet decreased either.

12.4. Typology in the *Sedre*

Typology explains the meaning of an event in the salvation history by relating it to another event whose inner meaning is fundamentally similar¹¹⁰. So it is the interpreting of an event belonging to the present or the recent past as the fulfillment of a similar relation recorded or prophesied in Scripture. But allegory is the interpretation of an object or person or a number of persons or objects as in reality meaning some object of a later time, with no attempt made to trace a relationship of similar situation between them¹¹¹.

Thus the redemption achieved by Christ can be seen as the fulfillment of the Exodus event, and the Eucharist can be seen as actualising the work of Christ, and pointing to the final accomplishment in the world to come. Saint Ephrem, Aphrahat, Jacob of Sarug, followed the typological method. The same method is followed in the *sedre*¹¹². Many examples can be seen in the *sedre* for the period of *Suboro*-Nativity period in the Mosul Fenqitho and in the Mss.

There are two types of typologies-1 Typology of persons 2-Typology of events.

“Today the Lord of Eden is wrapped in the swaddling clothes in order to exchange glory for the fig leaves, so that Adam will be brought back to his former glory”. (Ms.Add 17272 foll.75b-77b.)

¹¹⁰ WYBREW HUGH, *The Orthodox Liturgy*, (New York, 1990),p.63.

¹¹¹ BORNERT, *Les Commentaires*,p.44.

¹¹² VARGHESE B., *Liturgical Christology*, p.17.

This is an example for the typology of persons. Adam is a type of Christ.

“Today Eve is made modest and the Serpent is put to shame”. (*Sedro* for the Sunday before *Yaldo, Ramšo*) This is another example, the typology between Eve and Mary.

One single example suffice to denote the typology of events-

“O Saviour, whose conception and birth were indicated beforehand¹¹³ and honoured from of old by conceptions that were exceptional and by births that were beyond nature; as Adam from the virgin earth¹¹⁴, Eve from the rib of a man¹¹⁵, beautiful flying creatures from the water¹¹⁶, the human race from the wooden Ark¹¹⁷, the confused languages of the tower¹¹⁸, the birth giving of the rods in the water¹¹⁹, the serpent from the staff¹²⁰ of the prophet, the fruit from the sceptre of Aaron¹²¹, the water from

¹¹³ Is 7:14

¹¹⁴ Gn 2:7

¹¹⁵ Gn 2:21

¹¹⁶ Is 7:14

¹¹⁶ Gn 2:7

Gn 1:22

¹¹⁷ Gn 6:18

¹¹⁸ Gn 11:7-8

¹¹⁹ Gn 37-38

¹²⁰ Ex 7:9

¹²¹ Nb 17:8

the hard rock¹²², the copious speech of the ass¹²³, the old age which was renewed to youth, the oppressed barrenness which was fruitful, the wild vine which sprouted¹²⁴, the woman aged in days who gave birth¹²⁵.

(*Sedro* for the Sunday of Annunciation to Zachariah, 1st *qaumo*)

12.4.1. Salvation History Related with Mary and Typology of Mary

The Syrian Fathers give much importance to Mary in relation to Salvation history. She is typified with events or things or persons. The following example describes how much she is connected with the Divine dispensation of the Lord.

“Peace be with you, holy virgin, before and after the birth. Peace be with you, the fleece¹²⁶ who received the heavenly dew. Peace be with you, the closed garden,¹²⁷ in which the tree of gladness sprouted. Peace be with you the temple, in which God the Almighty for ever more dwelt¹²⁸. Peace be with you, the joy of the heavenly and earthly beings. Peace be with you, the innocent dove¹²⁹ who carried the swift eagle¹³⁰. Peace be with you, the

¹²² Nb 20:8-11

¹²³ Nb 22:28-30

¹²⁴ Is 5, Jer 2:21.

¹²⁵ Lk 1:57

¹²⁶ Jd 6:37-39.

¹²⁷ Cant 4:12

¹²⁸ Is 11:6; 33:14

¹²⁹ Cant 6:8-9; 5:2

¹³⁰ Jr 4: 13; 48:40, Dn 7:13

document of forgiveness for our guilty race. Peace be with you, the blessed among women¹³¹, who is worthy to all blessings”.(*Sedro* for the Sunday of Annunciation to the Mother of God, *Sapro*).

12.5. *Sedre*- An Expression of the Proclamation of God’s Infinite Mercy

The theological and petitional part of the *sedre* deal with the infinite mercy of the Lord and it expresses our repentance and prayer for remission of our sins. This is well expressed in the *sedre*.

“Therefore we, Your sinful servants beseech Your Mercy that You do not enter into judgement with us, because at Your inhomination You have removed us free from the tyranny of the accuser”. (*Sedro* for *Yaldo*, 1st *qaumo*)

“Therefore, while we prostrate before Your kindness, we beseech You, the Child without beginning who has been born for us now, and to You the Son who has been given us as a Saviour¹³² in this way, that You may not turn our feasts into mourning because of the multitude of our iniquities and the ingathering of our debts, by which we have provoked You¹³³ and from our part have disturbed the serenity of the overflowing depth of Your compassion which by nature cannot be disturbed” (*Sedro* for *Yaldo*, 2nd *qaumo*)

Sedre contain beautiful expressions of the infinite mercy and kindness of God, which is His nature.

¹³¹ Lk 1:28

¹³² Lk 2:12

¹³³ Jr 44: 3,8.

12.6. *Sedre* as Contemplative Prayers

There is a deep theological reflection on the economy of salvation. It helps the believers to be more spiritual in their day today life. The theme of the day inspires him to reflect upon it.

“The Fashioner of infants in wombs who placed Yourself willingly with in the ranks of infants and babies; The Mighty One¹³⁴ of ages who placed Your compassion among the ranks of the weak; The Rich One¹³⁵ by nature who in Your grace counted Yourself among the choirs of the poor; the Satisfier of the hungry¹³⁶ who made Yourself in need of the milk of Your mother”. (*Sedro* for Sunday after *Yaldo-Ramšo*)

The above passage describes greatness of God and at the same time it gives inputs for meditation.

“You who causes fright to the supernal orders with Your might fled from Herod to Egypt and caused its idols to shake¹³⁷. You who dried up the Red Sea in front of the Israelites¹³⁸ sucked milk from the breasts of the virgin”. (*Sedro* for Sunday after *Yaldo-Ramšo*) The One who does not need to suffer undertakes by Himself. It gives the value of sacrificial aspect in human life.

Another example on the meditation on the Cross shows the importance of the Cross in the daily life of human beings.

¹³⁴ Is 9:6

¹³⁵ 2Pt 1:11

¹³⁶ Mt 5:6; Lk 1:53

¹³⁷ Mt 2:15

¹³⁸ Ex 14:21

“We worship You, Christ our God, and we take refuge in Your cross, by Your cross, may peace and joy be bestowed upon us, By Your cross may the Church be strengthened....And on the last day may we find refuge, under the wings of Your Cross”¹³⁹

12.7. *Sedro* Prayers Addressing to Christ and Expressing the Quality of Three Persons of the Trinity

The majority of *sedre* are addressed to Christ, who is the ‘You’ in them. On this point the *sedre* differ from the Anaphoras which mostly have prayers addressed directly to the Father. The Anaphoras would be ‘prayers to the Father’ while the *sedre* prayers to the Son. In the *sedre* we have a bulk of Christological prayers ‘not only in the name of’ or ‘through’ but also to Him. The structure of the Christian prayers is not only to “the Father through Christ” but also “to Christ with His Father and to His Holy Spirit” or still “to the Spirit and with Him also to the Father and to the Son”. Thus the *sedre* express both the equality of the three persons on the level of substance (consubstantiality) and the equality in the quality of their being the objects adoration and the receivers of our prayers.

12.8. Direct Intercession to Mary, Saints and Martyrs etc.

The emphasis is on the saints in glory, and their present role, in intercession for the church on earth. Mary in particular plays a prominent role as Mother of God.

¹³⁹ *PHS*, Vol.1, p.176.

“And therefore we beseech you that you may make petition for us to God, who was born from you to give us seasons of joy, years of blessing, cheerful and joyful feasts and to perfect us in the bond of love for Him and for each other”. (*Sedre* for the Annunciation to Mary, *Ramšo*)

The intercession of the saints is also invoked: “We beseech you, prophets, apostles, martyrs and confessors, heralds of the truth, planters of true faith, builders of the holy Church.....be intercessors for the whole world”¹⁴⁰.

13. Literary Characteristics of the *Sedre*

The literary character of *sedre* is very rich. Its composition is very lucid. Different styles in the prayers energise the people to worship God and drive away boredom during the long prayers. The style stimulates the senses in order to realise the meaning of the prayer. The important literary characteristics of *sedre* are the following.

13.1. Parallelism

In the *sedre* the Old Testament and New Testament parallelism can be seen few times. This is to attract the attention of the faithful. This parallelism of the First Adam and the Second Adam is already found in St.Paul(1Cor10:1-6). It is pervasive in early Christian literature in general and in the Syriac poets and Syriac liturgy in particular. An excellent example can be found in the Good Friday service, where it is beautifully narrated. In the *sedro* of the Ninth Hour we see:

¹⁴⁰ *PHS*, Vol.1, p.83.

Adam

On Friday Adam was created,

On Friday the animals came before Adam that he might name them and they bowed their heads before him,

On Friday a splendid crown is put on the head of Adam

From Adam's rib Eve was created mother of all the earth,

On Friday Adam and Eve sinned

On Friday the Cherubim received a lance to guard the entrance of paradise and the Tree of Life;

Christ

and on Friday Christ Jesus, our Lord, suffered in our place.

and on Friday the elders assembled around Christ, mocking him saying, "hail to you, the King of the Jews

and on Friday they put a crown of thorns on the head of Adam's Lord

and from the right side of Christ flows blood and water

and on Friday their sin was pardoned

on Friday Christ was struck with a lance, causing the lance of the Cherub to disappear, and destroying the wall of separation...¹⁴¹

In the *sedre*, the parallelism between Isaac and Christ, Mary and Eve etc can be seen many times.

13.2. Paradox

There is a sense of wonder which we see in the *sedre*. God has done wonderful deeds for His own people. This paradoxical style is purely Semitic. Always praising and worshiping the Almighty in the prayers is the counter effect of this marvellous insight.

¹⁴¹ MOHRBACHER A.P., *Holy Week Service Book*, Syrian Antiochean Church, JOHN XXIII CENTER, (New York, 1969), p.149-50.

“Wonder You are for You lie down in the cave while the heaven and earth are full of you”¹⁴² .

“Wonder You are for being boundless in Your existence, You were limited in the womb of the virgin, while being unlimited”.

“Wonder You are, for Your light shone in the creation and dispelled the darkness from the quarters by Your inhomination”¹⁴³ .

“Wonder You are, for You reconciled by Your incarnation Your Father with Your creation¹⁴⁴ and You sowed peace and tranquillity in the universe”. (*Ramšo Yaldo.*)

Another example describes more clearly the reason for the wonder

“What a great wonder has taken place today in the universe: God is born like an infant while the heavens tremble at Him and the tokens of the virginity of the mother who gives birth are preserved. The Saviour is born in Bethlehem and He sends the star to Persia to proclaim it”¹⁴⁵ .

“He who carries the universe¹⁴⁶ by his strength is swaddled like an infant¹⁴⁷ . The Infant is without the intervention of a man and the Son is born without marital union, a wonder which the angels are proclaiming¹⁴⁸ ,

¹⁴² Is 6:3; Jr 23:24

¹⁴³ , Lk 1:79; Eph 5:8-12

¹⁴⁴ Eph 2:14-15; 2Cor 5:18-19

¹⁴⁵ Mt2:2

¹⁴⁶ Jr 51:15

¹⁴⁷ Lk 2:12

¹⁴⁸ Lk 2:14

and the shepherds are running to see the marvel¹⁴⁹. The wise men are worshipping and making offerings with fear. The Infant who sucks milk gives nourishment to creation.”¹⁵⁰ (*Sedro* for the Sunday after *Yaldo-Ramšo*)

13.3. Chronological Order

The *sedre* make use Old Testament prophetic verses and other incidents in their chronological order and sequence. This is another model of the literary characteristics of this genre.

“One among them prophesied that ‘The Lord will come to comfort the mourners of Sion’¹⁵¹, while another was manifesting that ‘the Lord will establish a covenant with his people’¹⁵². One was making petition ‘Let the Lord come and not be silent’¹⁵³. Another one was making supplication that ‘Show your might and come to our salvation’¹⁵⁴.

“One prophesied and said about John your messenger that he is an Angel¹⁵⁵. Another one was indicating about him that ‘He is the One who cries in the wilderness’¹⁵⁶

The above quotations describes the order of the prophesies. But in

¹⁴⁹ Lk 2:16

¹⁵⁰ Is 40:11

¹⁵¹ Is 61:3

¹⁵² Hos 2:20 (in the LXX,not Peshitta, it seems)

¹⁵³ Ps 50:3

¹⁵⁴ Ps 80:2

¹⁵⁵ In Hebrew the word means both angel and messenger.

¹⁵⁶ Is 40:3

some *sedre* the events of the salvation history are given in due order with beautiful imageries.

13.4. Invitation

The *sedre* contain the delightful semitic tradition of invitation to the Sunday, welcoming the coming feast day.

“Who would be worthy to praise You, Lord, on this glorious and Holy Feast ? “This is the day that the Lord has made, come let us exalt and rejoice in it...This is the great feast, the crown and glory of all other festivals....we say “Come in peace, New Day... come in peace Sunday of the Resurrection¹⁵⁷. This similar invitations can be seen in some of the *sedre* of the Sundys.

This development can be also found in Judaism in the hymns of welcome to the Sabbath and in the Ethiopian Orthodox Church in the anaphora of Athanasius:

“Come let us exalt; come let us praise; come let us honour; Come let us honour, come let us celebrate, the chief of the holidays, which is thee holy Sabbath of the Christians....

Oh, this day is what the Father has hallowed.....

O other days of the weekcome ye, let us praise the holy Sabbath of the Christians which is the chief day of the week”¹⁵⁸

¹⁵⁷ Vol.1, p.211.

¹⁵⁸ DAOUD M., *The Liturgy of the Ethiopian Church*, (Egyptian Bool press, 1959),pp.181-183.

13.5. Comparative Method

This method compares Jesus with Old Testament figures or introduces different attributes to Christ. This is depending on the situation. Job prophesies about Jesus as Saviour-the One who redeems the people from their afflictions. This indirectly refers to his own sufferings. David calls Jesus as Green Herb because he found comfort in the Lord. An example is given below from the *sedro* of morning of the Sunday after the *Yaldo*.

“The Child who was compared to a Lion’s whelp¹⁵⁹ by Jacob; He was called ‘Saviour’ by Job¹⁶⁰. David designated him as the Green Herb¹⁶¹ of the earth. By Isaiah, he was proclaimed ‘Wonder’¹⁶². By Jeremiah, He was called the ‘Radiance’¹⁶³. By Micah, He was promised as the Sunrise¹⁶⁴. By Daniel He was interpreted as the Stone of the mountain”¹⁶⁵. (*Sedro* for the Sunday after *Yaldo-Sapro*)

Here the comparison is between Elizabeth and Zachariah-

“Today Zachariah rejoices because the bond of his tongue has been loosened ¹⁶⁶, and the barren woman gives thanks for the fulfilment of her expectation¹⁶⁷.

¹⁵⁹ Gn 49:9; Rev 5:5.

¹⁶⁰ Jb 7:16, 10:20; 33:28; 22:17.

¹⁶¹ Ps 72:16.

¹⁶² Is 9:6.

¹⁶³ Jr 23:5; 33:15.

¹⁶⁴ Mi 4:7.

¹⁶⁵ Dn 2:35.

¹⁶⁶ Lk 1:64

¹⁶⁷ Lk 1:57-58

Today two amazing births have been seen in the world: new birth from the old womb¹⁶⁸ and the old sound from the tongue of Zachariah”¹⁶⁹. (*Sedro* for the birth of John the Baptist, *Ramšo*)

13.6. Literary Style of the *Sedre*

In Syriac prayers one can find different types of style applied. The purpose of having a series of repeated opening words may be to attract the community gathered for the liturgical service. The same words or phrases which are very impressive introduced in this category at the beginning of a series of sentences.

13.6.1. Beginning with ‘This is’

Here sentence always begins with the same words. In this case the sentence begins with ‘this is’. This phraseology can be seen in many *sedre*.

“This is the divine revelation by which the mind of Joseph, the bridegroom of Mary was strengthened because of the divine conception of the Saviour of the creation”¹⁷⁰.

“This is the divine revelation by which the armour¹⁷¹ of salvation was bestowed on Joseph. He conquered and overcame the rejected attitude of the Jews who hate the truth”.

“This is the divine revelation which put to shame and drove out all

¹⁶⁸ Lk 1:57

¹⁶⁹ Lk 1:63

¹⁷⁰ Mt 1:18; Lk 2:5

¹⁷¹ Eph 6:11,13; Rom 13:12, 2Cor 6:7-9

the opinions of the heretics about the divine conception”. (*Sedro* for the Sunday of Revelation to Joseph, *Sapro*)

Another example of ‘This is’ is to be found in the *sedro* recited in the morning service of Christmas.

“This is the saving Child to whom His Father gave birth without beginning and who sprouted forth and rose up from Mary the thirsty land¹⁷² at the fullness of time”.

“This is the saving Child whose good news was proclaimed by the Apostles and who bestowed good hope on all human beings”.

“This is the saving Child whose being born the earthly and heavenly beings praised and He broke down the hedge of enmity by His manifestation”¹⁷³

(*Sedro* for *Yaldo-Sapro*)

13.6.2. Beginning with – ‘Today’

In the *sedre*, use of this word ‘today’ is frequent. It denotes the importance of the particular feast.

“Today the Saviour is born for us truly who is the Lord Messiah in the city of David as it was announced to us by the angel”¹⁷⁴

“Today the angelic hosts and multitude of men with great joy and in one accord celebrating together, because the enmity is abolished from our

¹⁷² Is 41:18

¹⁷³ Eph 2:14

¹⁷⁴ Lk 2:11

midst today and they have reconciled between the heavenly and earthly beings”¹⁷⁵.

“Today the prophets rejoice because their prefigurations are fulfilled. For they were looking forward to see the day of Your birth and they have seen and rejoiced”¹⁷⁶.

“Today we were stripped of the clothes of reproach¹⁷⁷ which we have clothed from the sins¹⁷⁸ by the transgression of the law, and we have put on brightness and glory granted us from God¹⁷⁹. For the eternal mercy of our kind God has been revealed upon us; and likewise the church is united with the Church of first born¹⁸⁰, our inheritance”. (*Sedro* for the Sunday before *Yaldo, Sapro*).

13.6.3. Beginning with- ‘You are’

This type of phraseology is used to praise and thank the Lord for his wonderful works in the world.

“You are the one who gladdened the sterile parents from generation to generation; who supported through Isaac our Father Abraham, being bent with old age, and transformed the infertility of Sarah into fecundity through her offspring”¹⁸¹.

¹⁷⁵ Eph 2:14

¹⁷⁶ Heb1:1, Lk 2.25,38.

¹⁷⁷ Col 3:9-10

¹⁷⁸ Gn 3:6-7,20

¹⁷⁹ Rev 19:8

¹⁸⁰ Heb 12:23

¹⁸¹ Gn 7:9

“You are the one who removed the reproach of barrenness from Hanna through Samuel and filled with joy to Helkana and all his family”¹⁸².

“You are the one who sent the angel and gladdened Manoah and his wife by the message about Samson”¹⁸³.

“You sent Gabriel, the Archangel to Zachariah inside the sanctuary, announced the gladdening news about his child¹⁸⁴ the bearer of your Mysteries and made known that, “your prayer has been heard and you shall have a son from your barren wife in her old age”¹⁸⁵ (*Sedro* for the Sunday of Annunciation to Zachariah, *Lilyo 2nd qaumo*)

Here we find Abraham&Sarah; Helkana&Hanna; Manoah&hiswife; Zachariah&Elizabeth , all presented in due chronological order.

Conclusion

The Syrian liturgy is a perfect example of living theology, a theology based throughout on the biblical revelation and an imaginative representation of an ever present reality. This *sedre* are provided for every Sunday, feast and daily office and for each *qaumo* at the night office and nocturn and for all the sacraments.

All eastern liturgical books make a greater use of symbolism and poetry than the Roman breviary but among them the *sedre* are distinguished by their Biblical character, very close to the Gospel, yet harmonising the two Testaments, the Old and the New, in a mutually enriching manner.

¹⁸² 1Sam 1:1-2:11

¹⁸³ Jd 13:1-25

¹⁸⁴ Lk 1: 8-11

¹⁸⁵ Lk 1:13

The *sedre* prayers are also the worship of a pilgrim Church, a Church on the march, the long track of man's return to paradise. It is celebrated standing, and this has an ascetical significance. The celebration is punctuated by calls to alertness responded to by vigorous acclamations.

The different parts in the *sedre* i.e. Praise and thanksgiving & petition, help to remind the faithful the wonderful deeds of the Lord and at the same time it inspires him/her to submit different needs to the Almighty.

The general content of the *sedre* covers the salvation history where the saints, the departed and the living are directly or indirectly included as participants.

There are different categories of *sedre* in the ancient manuscripts e.g. *sedre* for every Sunday and feast in the liturgical year; feasts of Saints, Martyrs, Fathers etc; departed bishops, priests and laity; daily office; particular occasions, sacraments etc. Many *sedre* for the repentance and remission of sins point to the importance of these in human life.

In *sedre* the meditation on the mysteries of faith is provided in the form of profound theology. The Christology of the Church is expressed with lucid explanations. *Sedre* proclaim the unending divine mercy. Though *sedre* prayers are addressed to 'Christ', the quality of the three persons in the Trinity is equally expressed.

The *sedre* introduce the main themes of the prayer: the basic theme of repentance in which man's fundamental relation to God is found; the Mother of God, in which the mystery of the incarnation is expounded; the Saints, especially the apostles and martyrs, considered as witnesses to the Gospel; and the Departed, in which the theology of death is developed in relation to man's original state in paradise and that of the departed in the

intermediate state of Sheol awaiting the Resurrection. Thus *sedre* have a rich theological background.

When we observe the style of these prayers-Parallelism, Paradox, Chronological style, Invitation to the feast, Literary style etc without any doubt we come to realise that it is simple, direct, free from philosophical considerations and truly oriental.

CHAPTER-III

TRANSLATIONS OF THE *SEDRE* FOR THE PERIOD OF *SUBORO-YALDO* ACCORDING TO THE MOSUL FENQITO

Introduction

This chapter deals with the translation of *sedre* for the period of *Suboro-Yaldo* according to the Mosul Fenqitho. There are thirty two *sedre* for the period of *Suboro-Yaldo*.

During this period there are seven Sundays. They are Sunday of Annuciation to Zachariah, Annunciation to Mother of God, The Visitation of Mary to Elizabeth, The Birth of John the Baptist, The Revelation to Joseph, Sunday before the *Yaldo*, The Sunday after *Yaldo*. The themes of salvation history and the divine mercy towards mankind are well expressed in these *sedre* prayers for this period.

1. Relevance of Present Translation

Francis Acharya has translated twenty three *sedre* for during this period in his partial translation of Mosul Fenqitho known as 'Prayer with the Harp of the Spirit'. There are various reasons for the need of this present translation. 1-Acharya has introduced frequently indigenous Indian terms by way of cultural adaptation. 2-He has made this translation for the use of his community, so that there are a few other words or phrases added which are not found in MF, adapted to make the community prayers more attractive. 3-He has left out translations of a few passages in the *sedre*. 4-His translation is very literal. 5-He did not translate *Sedre* for *Sapro* and the

Third hour during this period. A comparison of one *sedro* from the Acharya's translation with the present one makes the distinctions more clear. For this example, the *sedro* for the Birth of John the Baptist, *Ramšo*, is analysed. Here only the theological part i.e. the first section is given here.

1.1. Comparison of a *Sedro* in Two Translations

'Present translation' means the translations which are in the following pages.

Present Translation

Prayer with the Harp of the Spirit

<p>O beloved child, who is capable of depicting your exalted beauty with earthly pigments? Your conception was announced by an angel, and dumbness took hold of your father because he doubted over your birth.</p>	<p>Who can render in earthly paints the beauty of your greatness, beloved child, whose conception was announced by an angel, while dumbness held the tongue of your father as he doubted your birth?</p>
<p><i>O Eloquent Advocate, who was conceived in a barren womb, to indicate about the loud thunder-like sound, who became silent and quiet in the virginal womb.</i></p>	
<p>O great prophet who from the womb of his mother learnt the mysteries of his Lord and from the womb of his mother <i>his mouth sang glory.</i></p>	<p>O great prophet to whom was made known the mystery of his Lord from the womb of your mother.</p>

<p>O <i>new cluster</i> who <i>from the barren vine</i> was manifested after a long time, and comforted the grieved souls with its wine.</p>	<p><i>New grape</i> which appeared on the old stock and gave joy with your wine to the souls of those who were dejected.</p>
<p>O <i>Virgin Youth</i>, who <i>appeared</i> from aged barren parents in their old age, in order to symbolise the renewal of creation.</p>	<p>Young man born of the aged and barren to make the renewal of the creation.</p>
<p>O greatest among those born of women who proclaimed about the exalted greatness of the Great and Sublime one who abased himself in his 'emptying himself'</p>	<p>Great among those born of women who proclaimed the lofty greatness of the Most High and he descended to empty himself.</p>
<p>O luminous star, who points towards the true Morning, O bright dawn who <i>indicates</i> the glorious Day.</p>	<p>Shining star who reveal the True morning. Joyous morning who <i>made known</i> the glorious day.</p>
<p>O beautiful lamp who makes known the <i>unique</i> Light. O temporal moon who heralds the eternal Sun.</p>	<p>Fair lamp who manifest the only Light. Temporal moon who herald the Eternal Sun.</p>

<p>Today Zachariah rejoices because the bond of his tongue has been loosened and the barren woman gives thanks for the fulfillment of her expectation.</p>	<p>Today Zachariah rejoices because the bond of his tongue is loosened and the barren woman gives thanks because her long expectation is fulfilled.....</p>
<p><i>Today two amazing births have been seen in the world: a new child from the old womb and the old sound from the tongue of Zachariah.</i></p>	

This example illustrates the differences between two translations.

2. *Sedre* for the Annunciation to Zachariah

There are five *sedre* for this Sunday. It unfolds the mission of John the Baptist. It also makes clear that all difficult things are easy to God. These *sedre* provide an introduction to the needs of the advent of the Lord Jesus.

2.1. *Sedro for Ramšo*

MF II, pp.56-7

We worship and give You thanks, Jesus Christ, the hidden Word¹ of the Father, the cause of all our good and the origin of all our joys. For when we were spiritually sick², You were longing for our salvation³. Your grace constrained You and You willed⁴ to become embodied⁵ to shine forth⁶ in the universe and to become seen in our world, to be united with our nature and conformed to our shape⁷, so that in You we might see and recognize the light, You being the Sun of righteousness⁸, and so might be mystically enlightened by You.

¹ Acts 17:23 (Peshitta, Greek 'unknown')

² Rom 5:6; Heb 4:15

³ Christ as Physician

⁴ The use of this significant term ܒܝܢܢܐ can be seen in the liturgical prayers frequently. This word has a special significance in the christology of the West Syrians.

⁵ • This sign means that this is discussed in the fifth chapter.

⁶ Zech 2.5, though this means dawn, but it corresponds to the symbolism of light shining out of darkness. This is one of the important terms for Ephrem's notion of nativity. Light symbolism is inextricably tied to Epiphany since the same word ܒܝܢܢܐ means epiphany, manifestation etc. Cf. USENER H., *Das Weihnachtsfest*, Religionsgeschichtliche Untersuchungen (Bonn, 1911), p.202-8.

⁷ Phil 2:7

⁸ Mal 4:2; *Odes of Solomon* 15,2; *HdVirg* 9:1, *Macarian Homilies* 28:4. (MARRIOTT, *Macarii Anecdota*, (Cambridge Mss, 1918).

O Messenger of the Mighty Counsel of the Father⁹, You sent the Archangel Gabriel, the proclaimer of joys before You in order that he might proclaim to and inform the virtuous old Zachariah¹⁰, the chief priest, about the fruit¹¹, which was beyond his expectation¹². And when he had despaired and was deprived of an heir, hope shone forth suddenly in the new (covenant), hope that had been missing in the old¹³. Behold, a great wonder¹⁴ and astonishment are seen by those who were without hope and without consolation¹⁵: comfort sprang forth¹⁶ and a son was born, or rather, the ‘Voice’,¹⁷ to proclaim before the ineffable Word. A star¹⁸ was seen before the Sun, a lamp¹⁹ before the Light²⁰, the friend of Bridegroom before

⁹ Is 9:6; Here Christ is the messenger of the mighty Council of the Father.

¹⁰ Lk 1:11.

¹¹ Lk 1:42.

¹² Lk 1:7.

¹³ Lk 1:68-79.

¹⁴ Is 9:6; *ܘܨܘܨܘܬܐ* is an important word in St Ephrem. Isacc of Nineveh is using “Continual wonder at God”. (*ܘܨܘܨܘܬܐ ܘܨܘܨܘܬܐ* Ch XX:108).

¹⁵ Lk 2:25

¹⁶ Is 51:12

¹⁷ Jn 1:23-John the Baptist confesses that “ I am the the voice which calls in the wilderness”. “Just as the prophet Isaiah said, John the Baptist calls himself ‘the voice’ of the Word”(Jacob of Sarug, *Six Homélie en Prose*, PO 43, RILLIET FRÉDÉRIC (Turnhout,1986), II,9.)

¹⁸ Zech 6:12

¹⁹ *ܠܡܢܐ* ‘lamp’ a word of Persian origin is applied by Aphrahat to Christ (*Aphraatis Sapientis Persae Demonstrationes*, ed. Parisot, J., PS I, (Paris, 1894, 1907), 24.3;)

the Bridegroom²¹; the one who is great among those born of women²² before Him, who transcends all in pre-existence; the first born²³ from a prophetess²⁴ before the First born of all the creation.

Therefore we beseech You, Lord, our Lord on this day of announcement of the son of barrenness, that You may make our souls which are barren of the fruitfulness of good conduct of life, so that they may produce for You pure and holy fruits to You, the young rams²⁵, and with them glory and honour.

And may You fill us with the breath of the Holy Spirit²⁶ like John

but Ephrem applies it to John the Baptist (as Jn 5:35) . Ephrem compares John to a lamp (*HdVirg.5,9*). It is the Sun, not a lamp which is the true 'bridegroom of the eye', and it is Christ, not John, who is the true Bridegroom of the Church.

²⁰ St.Ephrem meditates on the theme of Christ as Light in the Hymns on the Church no 36 and 37

²¹ Jn 3:29.

²² Mt 11:11; Lk 7:28. Mt 11:11; Lk 7:28.

²³ Col 1.15, 18.

²⁴ Elizabeth is calling Mary the Mother of God. She prophesied about Christ as Lord . Lk 1:42-45. Ephrem in the Virginity hymn no.6

'The barren woman cried out as she was accustomed,

Who has granted me blessed woman

To see your Babe by whom heaven and earth

Are filled ? Blessed is Your Fruit

(McVEY KATHLEEN, *Ephrem the Syrian Hymns*, p.113.)

²⁵ Gen 22.13; Ps 66:15

²⁶ This refers to the breathing of Christ over the Apostles.

the son of barrenness, so that we may not become prone to evil; so that we may praise You now, with Your Father and Your Holy Spirit.

2.2. *Sedro for Lilyo-1st Qaumo*

MF II,pp.61-2

O Most high God, to whom all hard things are easy and difficult things are easy; the Kind One who gives hope to those who are without hope²⁷, who finds a way out for things that are impossible, doer of great wonders and bestower of abundant gifts²⁸; O Saviour, whose conception and birth were indicated beforehand²⁹ and honoured from of old by conceptions that were exceptional and by births that were beyond nature, as Adam from the virgin earth³⁰, Eve from the rib of a man³¹, beautiful flying creatures from the water, the human race from the wooden Ark³², the confused languages of the tower³³, the birthgiving of the rods in the water³⁴, the serpent from the staff³⁵ of the prophet, the fruit from the sceptre of Aaron³⁶, the water from the hard rock³⁷, the copious speech of the ass³⁸, the

²⁷ Rom. 15:12-13.

²⁸ Rom. 5:17; 2 Cor 9:15 etc.

²⁹ Is 7:14

³⁰ Gn 2:7

³¹ Gn 2:21

³² Gn 6:18

³³ Gn 11:7-8

³⁴ Gn 37-38

³⁵ Ex 7:9

³⁶ Nb 17:8

old age which was renewed to youth, the oppressed barrenness which was fruitful, the wild vine which sprouted³⁹, the woman aged in days who gave birth⁴⁰.

You who by your ineffable wisdom, instructed our humanity beforehand through the signs⁴¹ that were to be believed concerning the ineffable wonders of Your condescension⁴² and through the speechlessness of the priest⁴³ that was easily seen, You have indicated concerning the conception of the virgin⁴⁴ which was too difficult to be searched out.

Again You showed that, just as You granted deadened old age and oppressed barrenness to bring forth the fruit of blessings⁴⁵, likewise, it is easy for You to beget Yourself from the virgin, O Child of wonder⁴⁶.

³⁷ Nb 20:8-11

³⁸ Nb 22:28-30

³⁹ Is 5

⁴⁰ Lk 1:57

⁴¹ Heb 1:1

⁴² Divine incarnation is divine condescension in love towards all creatures (KOONAMMAKKAL T., "Divine Love and Revelation in Ephrem", *The Harp* XVII, (2004), p.36); "It is a matter of wonder that God has bent down to dust" (*HdFid* 46:11); BROCK S, *Luminous Eye*, p.30.) Here Divine descent in love is in view of human ascent in glory.

⁴³ Lk 1:20

⁴⁴ Is 7:14

⁴⁵ Lk 1:57

⁴⁶ Is 9:6

Therefore, we beseech You that You may grant us that, with spiritual eyes (raised) above the world, we may contemplate the mystery of Your divine economy of salvation, as You strengthen all our hearts in faith. And may we offer You up praise and thanksgiving, and to your Father and Holy Spirit now and forever Amen.

2.3. *Sedro for Lilyo-2nd Qaumo*

MFII, pp.65-6

Christ our God, who was enfleshed⁴⁷, who in his Godhead is beyond flesh; the most high God, the Son of the hidden Father⁴⁸, who shone forth⁴⁹ from the womb of Mary; who was proclaimed beforehand by the prophets, pre-figured by the seers and made known through various images⁵⁰.

⁴⁷ •Jn 1: 13,14.

⁴⁸ Make to dwell in my mind that great trembling of the Cherubs (Ex 10)

So as to bless your exalted Father who is hidden from all.

(Jacob of Sarug, 'On The Nativity Of Our Redeemer According To The Flesh', (ed) BEDJAN P., *S.Martyrii, qui et Sahdona, quae supersunt omnia*, (Paris, 1902), p.766; *FH I*,p.85.)

⁴⁹ Zech 6:12

The Syriac term *dnah* means "shine forth" or "manifest". The related noun *denho* means "dawn", "manifestation", or "epiphany". Ephrem plays on the nuances of these words, especially in the context of his major symbol here, Christ, the sun, the light etc; also *HdNat.* 1.6; 4:69 etc. According to Jacob of Sarug, Christ manifests himself as 'Day-star' or 'Sun-rise' (ed.).BEDJAN P., *S.Martyrii*, (Paris, 1902) p.795.)

⁵⁰ Heb 1:1

You are He who came down for us, the lost ones, to the earth, which was desolate from virtuous practice; in order to raise up the weakness of our race⁵¹, to gather our alienation from the wanderings of vanity⁵², to return us to the place of life, to bring us near to your begetter⁵³ and to raise up to our former excellent state⁵⁴.

You are the one who gladdened the sterile parents from generation to generation; who supported through Isaac our Father Abraham, being bent with old age, and transformed the infertility of Sarah into fecundity through her offspring⁵⁵.

You are the one who removed the reproach of barrenness from Hanna through Samuel and filled with joy Helkana and all his family⁵⁶.

You are the one who sent the angel and gladdened Manoah and his wife by the message about Samson⁵⁷.

⁵¹ 2 Cor 13:4

⁵² Eph 2:12

⁵³ Eph 2:19

⁵⁴ This entire small paragraph makes us aware of the purpose of incarnation . It is the same line of thinking of St Ephrem. Brock has clarified this in the following lines. “ Man had originally been created to be a son of God, but through the misapplication of his free will he had fallen short of this intended role at the Fall; the entire purpose of the incarnation is to right this situation. Such a way of looking at things has a satisfying symmetry about it: the Word, who is God by nature, becomes man by grace, so that man, who is human by nature, might become a son of God by grace”(BROCK S., “Mary and Eucharist: an Oriental Perspective”, in *Sobornost, Eastern Churches Review*, 1:2 (1979), p.52; cf. *HdFid* 29:1.)

⁵⁵ Gn 7:9.

⁵⁶ 1Sam 1:1-2:11.

⁵⁷ Jd 13:1-25

You sent Gabriel, the Archangel to Zachariah inside the sanctuary, announced the gladdening news about his child⁵⁸ the bearer of Your Mysteries and made known that, “your prayer has been heard and you shall have a son from your barren wife in her old age”⁵⁹

And therefore, O Word from the Father⁶⁰, we pray and beseech Your mercy to make us worthy to honour, celebrate, and exalt this day of the annunciation of the glorious conception of Your proclaimer, with purity and holiness, while Your church rejoices and exults with the assembly of her children; so that we and our departed ones may offer You praise and thanksgiving, and to Your Father.

2.4. *Sedro for Sapro*

MF II, pp.72-3

Hidden from the angels, true light who enlightens every human being⁶¹, who comes into the world and who was in the world⁶², while being hidden from the world, and the world came into existence through him⁶³.

He who came to his own and his own did not receive him, and to those who received him, he bestowed the blessings of the Lord, filled them with the light of life- giving knowledge.⁶⁴

⁵⁸ Lk 1: 8-11

⁵⁹ Lk 1:13

⁶⁰ Jn 1:1

⁶¹ Ps 36:9

⁶² Jn 1:9

⁶³ Jn 1:1-5,10

⁶⁴ Jn 1:10-11

And when the weak pupil of the eye of the world was not able to search in the intense light⁶⁵ of the divine revelation, it pleased His mercifulness to send into the world the lamp formed from the soil of the body, before the manifestation of the Sun of righteousness⁶⁶ so that with the smaller radiance of his teaching, he might awaken the world, so that it might be able to receive the perfect teaching of the great and unapproachable Sun.

And when it was the priest Zachariah's turn to make the offering of the burning incense, the angel of the Lord, who stands in the right side of the sanctuary appeared to him, and proclaimed the conception of his sterile wife⁶⁷.

Zachariah was troubled with the unusual and fearful sight. The spiritual one⁶⁸ comforted and told him "Do not be fearful, Zachariah, your prayer has been heard and your wife Elizabeth will give birth to a son for

Life giving (ܡܨܝܘܚܐ) has special significance in Syriac literature. It is one of the titles of Jesus as the life giver. In *AJT* 10 (WRIGHT, W., *Apocryphal Acts of the Apostles*, (London, 1871) *Od.Sol* 41,11 (ed). CHARLESWORTH J.H., (Oxford, 1973); *Aphrahat* (ed.) PARISOT J., *PS* I, II (Paris, 1894, 1907) p.813; *Mac.H.*4,20 (MARRIOTT, *Macarii Anecdota*, (Cambridge Mss, 1918).

⁶⁵ Is your brightness in the legions of sparkling rays of fire

Or are you girdled round as a pauper in swaddling clothes in the manger?(Lk 2:7)

(Jacob of Sarug, 'On The Nativity Of Our Redeemer According To The Flesh', (ed)BEDJAN P, (Paris,1902), p.721; *FH* I,p.42.)

⁶⁶ Mal 4:2

⁶⁷ Lk 1:8-17

⁶⁸ In the Peshitta Bible *Malakha* is used, instead of ܡܨܝܘܚܐ (Ruhono). Which reflects monastic terminology in the early Christian tradition. It is the state of the Spirit.

you and you shall call his name 'John' and many people will be gladdened at his birth⁶⁹. O swift message that was sent through a swift messenger to honourable old age! And so that Zachariah might believe that sterility had been turned into conception rapidly, He motioned to the angel⁷⁰ and he proclaimed and said to Zachariah "Behold, there will be a son to Elizabeth in her old age⁷¹, to prepare the way⁷² before his Lord."

But he responded, how shall this happen?⁷³ An opened mouth gave birth to a bad response; therefore because of his poor response his mouth was closed and because of the blessed fruit, the closed womb was opened, and the offspring prevailed over the womb, which had been subdued by sterility.

Lord, we too make petition to Your kindness and beseech You that You do not deprive us of Your mercy; but by Your eternal mercies heal our sickness and bind up our wounds⁷⁴. And may our hearts be enlightened⁷⁵ by

⁶⁹ Lk 1:12-13

⁷⁰ He motioned to a ministering angel who came down

and confirmed the young woman's words. (BROCK S., *Bride of Light*, Dialogue Poem 41:41, p.124).

⁷¹ Lk 1:17

⁷² Lk 1:76

ⲗⲓⲟⲗ-The theme of the way is elaborated by Ephrem in a manner all his own. Though the figure of 'way' is common, Syrian tradition has its peculiarities. For Ephrem it is the 'royal way' laid down by God for his Son' (*HcHaer* 25:1-2,5, *CSCO* 169, Syr.76). The way is divided into stages and the last stage began with John the Baptist, 'last and end of the prophets' (*HcHaer* 25:5). (MURRAY R., *Symbols of Church and Kingdom*, p.248)

⁷³ Lk 1:18-20

⁷⁴ Lk 10:34; Mt 12:11

⁷⁵ Lk 1:77

Your knowledge; may the impulses of our minds be confirmed in the fear of You, and may our tongues be adorned with Your teachings. And we may offer You up glory and thanksgiving and to Your Father.

2.5. *Sedro* for the Third Hour

MF II, pp.76-7

O Child of wonder⁷⁶, of whom heavenly beings are not able to speak, true Lord, the mystery of whose ‘becoming man⁷⁷’, earthly beings are not capable of imagining; King of glory⁷⁸ who by an ineffable wonder raises up those who are subject to him through the immensity of his very great humiliation⁷⁹; the Ruler, the authority of whose honourable throne is without beginning, nor does His throne receive any end⁸⁰.

⁷⁶ Is 9:6

⁷⁷ •

⁷⁸ Ps.34:1; 42:8.

⁷⁹ Phil 3:21

مدفد This term indicates Christ as incarnate (*AJT* 122; *HdNat* 1,89;). This sentence points out the kenotic theme and the theme of the transformation of might to lowliness. St.Ephrem asks why he should choose the path of kenosis. The answer is threefold. 1- It was to reveal the grace of God “Your grace made You a Babe; Your grace made You a human being, Your majesty contracted contracted and stretched out. Blessed is the power that became small and became great” (*HdNat* 23,3). 2-The gift of hope for mankind “Since human hope was shattered, hope was increased by your birth, The heavenly beings announced good hope to human beings” (*HdNat* 23,6). 3-The return of life to Adam and to us all

“All these are changes that the compassionate One shed and put on when He contrived to put on Adam the glory that he had shed.....” (*HdNat* 23:13).

⁸⁰ Dn 6:26; 4:3,22,34; Col 1:15-17.

The imperishable Prototype which was seen by the family of Judah⁸¹; the star⁸² at whose manifestation, the idols were pursued like the mighty men of Moab⁸³. O Wonder⁸⁴, who was born in the depths, while he remained in the height. O Wonder, who descended and ascended, and in his descending he is above and in his ascension, he is below⁸⁵; O Wonder who remains(close) to love by his goodness; O Wonder, who is found by faith, out of his mercy. O Wonder who is consumed in the mouth of the faithful because of his kindness; O Wonder who is drunk because of sweetness.

⁸¹ Lk1:5

The line of Judah, then never had been cut off ,

Its sceptre had never been cut short.

Behold, by our Lord, it has been chastised and thus brought an end,

And the great length of time testifies he has confounded it.

There is no more numbering of generations.

The line reached You and stood still,

For You are the Son of David, and there is no other.(St Ephrem, Hymns on the Nativity-2:23, McVEY,p.80)

⁸² Zach 6:2

⁸³ 2 Kings 3:27.

⁸⁴ Is 9:16

⁸⁵ According to St. Ephrem "it is a matter of wonder that God has bent down to dust"(HdFid 46:11; BROCK S., *The Luminous Eye*,p.30.). Here Divine descends in love in view of human ascent in glory.

Now, Lord God, by Your ineffable grace make us worthy, so that as befits Your love towards mankind, we may praise You on this day⁸⁶ of the memory of Your miraculous incarnation and of the fulfilment of the expectation of the former upright and on the days of our lives. May we establish choirs of praise, who are able to be joined with the choirs of angels.

And as we cause You to dwell in our souls by faith and love, O Lord Sabaoth, may we hold You in our minds with purity, like Mary the virgin from whom You were embodied. And may we raise to You glory and thanksgiving and to Your Father.

3. *Sedre* for the Sunday of Annunciation to the Mother of God

This Sunday having four *sedre* describes the reason for the embodiment of Christ as a human being, the prophetic fulfilments, the angelic function, the reason for the exaltation of Mary etc. The different typologies used for Mary are very fascinating.

3.1. *Sedro* for *Ramšo*

MF II, pp.80-1

Praise and thanksgiving to You, Jesus Christ our God, who

⁸⁶ 'On this Day'-It depicts the explicit liturgical commemoration of the event and effects of the Nativity as if bringing together simultaneously all symbols and types of Nativity scattered in 'historical time' into an 'eternal now' of the 'sacred time'(BROCK S., *The Harp of the Spirit*,p.15).

fashioned⁸⁷ human beings in Your image⁸⁸ and You marked⁸⁹ him in the likeness of Your greatness. And when on account of the transgression of the commandment⁹⁰, he was corrupted and exiled from his former inheritance⁹¹, his cry entered before You and You heard his groaning mercifully.

When You willed to deliver and save him from his fall, You inclined the heaven⁹² and descended. At the same time You neither changed from being God, nor departed from the lofty and exalted throne of Your essence, when You dwelt⁹³ in the womb of the virgin.

Your conception was announced by the Watcher⁹⁴. You are He who

⁸⁷ Gn 2:7, 19; Ps 139:5; Romans 9:20-21.

⁸⁸ Gn 1:27; Rev 14:9,11.

⁸⁹ The verb means 'imprinted', 'seal', etc. The language of seals and sealing is frequently used in Greek Christian Literature, especially in relation to the sacrament of Baptism; Ephrem has used it many times as well, cf. *HdVirg* 4-7.

⁹⁰ Gn 1:27

⁹¹ Gn 3:22

⁹² Ps 18:9 (10)

⁹³ Jn 1:14, Lk 1:35, Acts 10:44, 11:15

⁹⁴ The Syriac word ܘܫܘܩܝܘܬܐ (*'ire*) can be translated as 'Watchers', 'Vigilants', 'Wakeful ones' etc. The common character of the angels is the wakefulness. Christ is called the 'Wakeful One', who has come to make humanity wakeful on earth (cf. *HdNat* 1:61-62, 21:4; Epiph 4:8). According to BROCK S., Syriac proto monasticism gives greater accent on the ideal of 'angel, wakefulness' etc (BROCK S., *The Luminous Eye*, pp.140-141. References to this term can be seen in Dan 6:2; Mt 25:13; Lk 20:35-36.

gave to Abraham his expectation⁹⁵. You gladdened the Virgin with peace⁹⁶ instead of the message of Eve our first mother.

Gabriel cried out and said to her “Peace be with you, full of grace, the Lord is with you, blessed among women”⁹⁷.

And when he made known with his salutation that the hedge of the ancient enmity which the adversary had planned was removed⁹⁸, the creation was filled and covered with endless joy and happiness.

And we also sing responses with the sweet sound of the harp and praise⁹⁹ with pleasant tunes. We are feasting together with energetic dance. With the utterance of Gabriel the Archangel, we say with joy,

Peace be with you, full of grace, the blessed ship¹⁰⁰ that enriched the whole world through the treasure in her.

Peace be with you, blessed among men, for in you the curse of Eve

⁹⁵ Gn 18:13

⁹⁶ Lk1:28

⁹⁷ Lk 1:28

⁹⁸ Eph 2:14

⁹⁹ Ps 149:3

¹⁰⁰ It is one of the titles of Mary in the Syriac Tradition where many Fathers has commented on it. Jacob of Sarug symbolically called her the ‘Ship of Treasure’ and he describes the theological significance of the Symbol of the treasure of the ship. According to him as the Mother of God, treasures and blessings came to the needy world so that “it might live from Him”(PUTHUPARAMBIL J., *Mariological Thought of Mar Jacob of Serugh*, Moran Etho 25,p.265.)

has been wiped out¹⁰¹. Peace to you, glorious vine, for from the wine of whose cluster¹⁰², the whole creation has been delighted.

And therefore we weak and sinful stand in awe and in astonishment, as we say in joy of soul that the merciful Lord God has been revealed and has saved the world.

And therefore we beseech you that you may make petition for us to God, who was born from you to give us seasons of joy, years of blessing, cheerful and joyful feasts and to perfect us in the bond of love for Him and for each other; and that he make us ready for the feast in the bridal chamber¹⁰³ with those who are clothed by the seal¹⁰⁴ of baptism who have departed from this life at His commandment¹⁰⁵., so that we may celebrate this festival here and there, and offer to Him and to His Father praise and thanksgiving.

¹⁰¹ Gn 3.16

Eve listened to the serpent, so the serpent was enabled to pour poison into her ear. But Mary listened to the angel's message. Unlike Eve, Mary did not accept the angel's words blindly, and it is only the angel's mention of the Holy Spirit that finally reassures her. Thus Paradise is opened up. This time onwards the accessibility to the tree of Life has sprung from her on earth.

¹⁰² Is 65:8

¹⁰³ Mt 25:1-13, 9:13.

¹⁰⁴  It evokes the image of seal, engraving or drawing. Here it refers the Baptismal anointing.

¹⁰⁵ This shows that Jesus Christ, the second Adam made available to each human being the holy raiment to put on at baptism. Those who keep it and do not soil it can become guests and recline among the chosen .

womb of the holy virgin by His Holy Spirit before his wondrous descent¹¹⁴; O Eternal Word¹¹⁵ who entered through the ear of the young girl and healed the ancient wound of the house of Adam¹¹⁶.

Therefore to You O Exalted Word, who were pleased to be embodied¹¹⁷ from the Holy Virgin for our sake, we are offering this fragrant incense with prayers and supplicatory intercessions, so that on this day of the annunciation of Your wondrous conception, we may be granted from You mercy, compassion, spiritual gifts, and abundance of favours and good rewards to those who have offered oblations, first fruits, and tithes in Your Holy Church. May we and they offer You praise and thanksgiving and through You and with You to Your Father who sent You for the salvation of creation and to Your living Holy Spirit, now and always forever, Amen.

¹¹³ Jn 14:23

¹¹⁴ Lk1:35

¹¹⁵ •Jn 1:1

¹¹⁶ There are two Christological titles found in Ephrem. They are 1- ܠܗܘܐ ܕܗܝܘܐ (Medicine of Life), 2- ܐܘܪܘܚܐ (Physician). The Christological titles of Christ refer to Christ's function as the perfect restorer of humanity from all kinds of diseases, leading humanity to the original state of immortality. Christ's birthday is a treasure of medicines on which the medicine of life shone forth for the severely wounded from Adam (ref. *HNat* 4:24;13:2).

¹¹⁷ • ܐܘܪܘܚܐ

3.3. *Sedro for Lilyo (2nd Qaumo)*

MF II, pp.90-1

Christ God, the Sun of Justice¹¹⁸, and the Saviour of us all¹¹⁹, You are the One who is beyond time and without beginning together with the Father. You descended from the supernal height of Your majesty, by Your will and of the Father and of the Holy Spirit, tabernacled¹²⁰ and dwelt in the holy Virgin Mary. We worship, give thanks, and say with David the prophet “Let all that breathes praise the Lord, for he has performed a wonder¹²¹”.

For it is a wonder truly that God has descended¹²² from heaven for the salvation of our human race¹²³.

When You saw our race subject to the fall into sin, You sent¹²⁴ Your message to holy Virgin Mary, announcing Your glorious conception through the Archangel Gabriel. When he saw her, he cried out in a loud voice and said, Peace be with you, full of grace, the Lord is with you, blessed among women¹²⁵.

¹¹⁸ Mal 4:2

¹¹⁹ Lk 2:11, 2pt3:18.

¹²⁰ Lk 1:35, Jn 1:14, Acts 10:44; 11:11

¹²¹ Ps 150:6, Is 9:6, Mt 21:42, Mk 12:11.

¹²² The descent of divine love is in view of a new creation and renewal of the earth (*The Harp* 17, (2004),p.34).

¹²³ It is a matter of wonder that God has bent down to dust” (Hymn on Faith 46:11; BROCK S., *The Luminous Eye*, p.30) Here divine descent in love is in view of human ascent in glory.

¹²⁴ Lk 1:26.

¹²⁵ Lk 1:28.

Peace be with you, full of grace, the temple¹²⁶ of the Word of God endowed with life. Peace be with you, full of grace, the habitation of the divine fire¹²⁷. Peace be with you, full of grace, the imperishable storehouse of the heavenly bread¹²⁸.

¹²⁶ 1Cor 3:17,Lk2:36,

Mary became a pure temple by the indwelling of the Son of God. He is the Word of God endowed with life. Just as Solomon's temple was adorned lavishly with gold, silver, rare wood and precious stones, for God to dwell in it, "in the new dispensation God adorned Mary as His Temple with all the riches of His grace and virtues" (BUONO A., "Marian Typology" in *Dictionary of Mary*, (New Jersey,1997),p.308.)

Difference between *nawso* and *hayklo*, according to McVEY, *Ephrem the Syrian Hymns*, (Hymns on Nativity 3:21), *hayklo* may be a palace or temple and *nawso* in Greek for temple. Ephrem calls Mary as Pure Temple where in God resided.-*Bride of Light* 22:38.

¹²⁷ 1Rg 18:38,

Both East and West Syrian liturgies make use of this typology by speaking of Christ as the "flame" that had come to burn away the thorns and thistles of the earth. Christ is the fire that came to burn up the briars and thorns(Jacob of Sarugh, *Second Homily on the Nativity*, (ed.)BEDJAN P.,*S Martyrii*, p.777; (tr) KOLLAPARAMPIL T., *FH II*,p.97.) represent the sin that came up on the earth as a consequence of the disobedience of Adam.

¹²⁸ It reflects the exodus event. The Manna of the wilderness was bodily food that came from the skies for the pilgrims. But Jesus is the true Manna that came from the heaven. "For the bread of God is that which comes down from heaven and gives life to the world"(Jn 6:13). Mary nurtured this heavenly food (THYKOOTAM S., "The Typology of Mary in Shimo the Weekly Divine Office of the Malankara Church",*The Harp* 2, (1989),p.36).

Peace be with you, full of grace, the mother of the Ancient of Days¹²⁹ who willed to become an infant in your womb.

We the believers also call you 'the blessed' as we pray and beseech that you intercede for us to God, who was born from you, so that He may pour forth His mercy and graciousness upon us and make us worthy by his grace to give thanks for the salvation and to praise Him and His Father and his Holy Spirit now and forever Amen.

3.4. *Sedro for Sapro*

MF II, pp.102-3

God the Father, through the manifestation of His Only Begotten Son¹³⁰ has made salvation to His creation¹³¹ and reconciled the supernal beings with those below, who had been provoked to anger by the transgression of the first Adam¹³². And when His mercy stirred for His creation, He sent Gabriel¹³³ the Archangel to announce to Virgin Mary about the supreme conception¹³⁴ of that eternal Son who is before creation. The fiery one¹³⁵

¹²⁹ Dn 7:13

¹³⁰ 'Only Begotten Son' is an expression seen in many *sedre* to denote Christ. This biblical theme (Jn 1:14 ,3:16; Heb 11:17) implies the unique sonship of Christ from the Father.

¹³¹ Eph 2:14.

¹³² Gn 3:6

¹³³ Lk 1:26

¹³⁴ *حديداً* - Is 7:14; 9:6; Lk 1:35; Jn 1:14.

¹³⁵ Mary is depicted as a Chariot escorted with fiery ones, using the imagery of Ezekiel's great vision in Ez:1. (BROCK S., *Bride of Light* ,p.99.).

descended, saluted and said to the virgin “Peace be with you, full of grace, the Lord is with you, blessed among women”¹³⁶

Therefore while we too celebrate today her graceful annunciation, we cry out and say with the Archangel, Peace be with you, full of grace, the store house¹³⁷ of all benefits. “Peace be with you, mother of the Lord of creation¹³⁸”.

Peace be with you, holy virgin, before and after the birth. Peace be with you, the fleece¹³⁹ who received the heavenly dew. Peace be with you the closed garden¹⁴⁰ in which the tree of gladness sprouted. Peace be with you the temple¹⁴¹ in which God the Almighty for evermore dwelt¹⁴². Peace

¹³⁶ Lk 1:28

¹³⁷ Mt 6:26

¹³⁸ “The maker of the worlds interweaves a garment in your pure womb and prepares himself a clock of flesh on the web of your womb”

(Jacob of Sarug, *Homily On the Nativity; S Martyrii* p.733; *FH I*, p.55.)

¹³⁹ Jd 6:37-39. The wool protects one from dew and rain, in like manner virginity and maternity cannot coexist in a woman. But the fleece of Gideon was miraculously soaked with dew, while it was dry on the surrounding ground. In the same way the dew, the Son of God, remained on the fleece of wool, Mary in a mysterious way. (THYKOOTAM S., “The Typology of Mary in Shimo the Weekly Divine Office of the Malankara Church”, *The Harp* 2 (1989), p.38.)

¹⁴⁰ This is another typology of Mary as virgin. “O Solomon, fair child, what is the garden of which you sang which was closed and sealed in its virginity. It is Mary from whom came forth the gardener who planted Paradise. (Cant 4.12; THYKOOTAM S., “The Typology of Mary in Shimo”, p.38.)

¹⁴¹ “She is the pure temple wherein resided

God, the Hero of all ages”. (BROCK S., *Bride of Light*, p.72.)

be with you, the joy of the heavenly and earthly beings. Peace be with you, the innocent dove¹⁴³ who carried the swift eagle¹⁴⁴. Peace be with you, the document of forgiveness for our guilty race¹⁴⁵. Peace be with you, the blessed among women¹⁴⁶, who is worthy of all blessings.

We beseech and ask you to pray for mercy from the Lord of mercies¹⁴⁷ for all the children of the holy church which honours the feast of your glorious annunciation with faith, hope and love.

O full of grace, supplicate for the pastors, so that they may be kept safe, for the priests, that they may be sanctified, for the deacons that they may be purified, for the kings that they may be at peace, for the penitents, that they may be accepted, for the faithful departed, that they may be pardoned, and may we all be placed on the right side, and offer praise and thanksgiving to the Father, and to the Son, and to the Holy Spirit now and forever Amen.

¹⁴² • ܕܘܢܝܢ -Is 11:6; 33:14.

¹⁴³ Cant 6:8-9; 5:2 . Here Mary is compared to the dove that was sent by Noah from the ark. The dove returned to the ark bearing a leaf of olive the sign of peace and tranquility.

¹⁴⁴ Jr 4: 13, 48:40; Dn 7:13.

¹⁴⁵ Col 2:14.

¹⁴⁶ Lk 1:28

¹⁴⁷ “Mercy grew fervent in the furnace of compassion which had fashioned Adam,

And again received him in nativity so that again he(Adam) shall be renewed by Him(Divine mercy)” (Narsai, *PO* 40, pp.94-95.)

4. *Sedre* for the Sunday of Visitation of Mary to Elizabeth

This Sunday having four *sedre*. The Mother of God's visiting Elizabeth and Elizabeth's exhortation after hearing the salutation from Mother Mary is considered as a prophetic acclamation. The meeting between the Bridegroom and the friend of the Bridegroom is expressed with much imagination.

4.1. *Sedro* for *Ramšo*

MF II, pp.177-8

Christ our God¹⁴⁸, great, glorious, and the perfect image of the perfect Father¹⁴⁹, who by His love towards mankind, descended from heaven and was embodied¹⁵⁰ from the Holy Spirit and the holy virgin Mary in order to save our race from the slavery of the sin¹⁵¹. While being uncontainedly in heaven and in every place¹⁵², You went to Elizabeth in the womb of Your mother.

Today, When we celebrate this honourable and holy feast, together with Elizabeth we say to the holy Virgin Mary: Blessed are you among women in that the power of the Most High has tabernacled¹⁵³ up on you;

¹⁴⁸ Rom 1.1,4; Lk 2:26, 9:20.

¹⁴⁹ Heb 1:3.

¹⁵⁰ • 

¹⁵¹ Rom 6:6

¹⁵² 1Rg 8:27

¹⁵³ •  Lk 1:35,42

Blessed are you among women, because the heavenly King has dwelt¹⁵⁴ in you. Blessed are you among women, because Gabriel the Archangel announced about your glorious conception¹⁵⁵. Blessed are you among women, because the Dawn¹⁵⁶ which Zachariah mentioned has arisen for us from you the virgin.

Blessed are you among women, because the eternal Child, who was hidden in the bosom of his Father¹⁵⁷ has been revealed and shown to us in you. Blessed are you among women, because all the generations accord to you blessings¹⁵⁸.

Therefore we the sinners beseech the Lord who shone forth from you and say Lord, through the intercession of Your blessed mother, accept this incense which Your worshippers have offered. By Your grace, be the Guardian of Your Church, Patron for the pastors, Sanctifier for the priests, the One who makes deacons resplendent, Peace-maker for the kings, One who gives glory to his servants, Absolver for the sinners, Physician for the sick, Restorer, Resuscitator and One who raises the faithful departed at the right side. And may we praise You and Your Father and Your Holy Spirit.

¹⁵⁴ • مزا

¹⁵⁵ Lk 1: 13-16

¹⁵⁶ Zech 3:8, Lk 1:78.

¹⁵⁷ Jn 1:18

¹⁵⁸ Lk 1:48

4.2. *Sedro for Lilyo (Ist Qaumo)*

MF II, pp.182-3

Glory to You, eternal and incomprehensible Son, Saviour of our race, and Restorer¹⁵⁹ of our nature. By Your divine love, You descended from your glorious throne¹⁶⁰ for our salvation. You clothed¹⁶¹ yourself in humility¹⁶², and put on the form of a servant¹⁶³, in order to deliver us, who are impoverished, from the worship of images and idols,¹⁶⁴ and to draw us to the worship of You and Your Father and the Holy Spirit.

You, the Fashioner of babies in the womb of the married women, have fashioned Yourself in a womb of flesh¹⁶⁵. You, who causes the winds to blow in the clouds, were conceived in the virginal womb, went up to the house of your servant as a human being, gladdened the sterile parents by the sight of You, and filled the mountains of Judea with happiness and joy¹⁶⁶.

We cry out and say with the ranks of fire and spirit 'Exalt the Lord

¹⁵⁹ Ps 103:5

¹⁶⁰ Ez 1:26

¹⁶¹ ●

¹⁶² ●

¹⁶³ Phil 2:7

¹⁶⁴ Here according to Jacob of Sarug, idolatry is viewed in a wider perspective. Images and Idols, which is anything that hinders and distorts the vision of the richness of the economy of Christ. It is a stumbling block to receive the light of the divine teaching (ed. BEDJAN P. *S Martyrii*; (tr) *FH II*, p.96; *S Martyrii*, p.785; *FH II*, p.104.).

¹⁶⁵ Jr 1:5.

¹⁶⁶ Lk 1:39-40.

our God and worship the footstool of his feet'¹⁶⁷, for He has comforted and filled with good hope, by His appearance to His priests.

With them we are also pouring out our supplications and offer petitions, and with the lifting up of our hands we come near to You and say, may Your mercies be stirred up on us, may Your grace protect us, Your power strengthen us, Your teaching enlighten our hearts and deliver us from evil. And may we offer You praise and thanksgiving, and through You and along with You, to Your Father who has sent You for our salvation, and to Your Holy Spirit now.....

4.3. *Sedro for Lilyo(2nd Qaumo)*

MF II, pp.185-6

Praise and thanksgiving to You, the Word God ,true Child. For the sake of us who were lost, You appeared on earth, which had previously become barren, deprived of the practice of the virtues, in order to strengthen the feebleness of our human nature, to heal our spiritual and physical diseases¹⁶⁸, to gather us together in our lost state from the wandering after vanity, to bring us back to the place of life, to lead us into our former inheritance, to draw and present us to the Father, Your begetter¹⁶⁹.

¹⁶⁷ Ps 99:5, 132:7.

¹⁶⁸ Lk 5:31

¹⁶⁹ This first paragraph contents are similar similar to the *sedro* for the Sunday of Annunciation to Zachariah, IInd *qaumo*.

The first paragraph points to the whole purpose of incarnation which is to make possible the undoing of the effect of fall and its aim is to restore humanity to paradise. In the

You are the one who unties the bonds which have been from the beginning¹⁷⁰, who makes straight those bent double from of old, who makes anew the barren¹⁷¹ from generation to generation, who has made straight and renewed Zachariah and Elizabeth bent with old and feeble¹⁷² and caused them to bring forth the preacher of the truth¹⁷³, and sent him before Your salvific coming.

He is the Voice¹⁷⁴ and thunder that through the wheel shouts¹⁷⁵, the lightning which enlightened the world, betrother of the Holy Church¹⁷⁶, the lamp¹⁷⁷ before Your great manifestation, and the star¹⁷⁸ before You, the Sun of righteousness¹⁷⁹. When You filled him with grace, he leapt with great joy before You¹⁸⁰ the Saviour of all, in the womb of his mother and he proclaimed about Your salvation before he was to be born.

first paragraph we see the effects of our fall. To save Adam and his race is the goal of the economy of Christ.

¹⁷⁰ 1Cor 7:21-24

¹⁷¹ 1Sam 2:5

¹⁷² Lk 1:57-80; 1:77.

¹⁷³ 2pt 2:5 Here Noah is also called the preacher of the truth.

¹⁷⁴ Jn 1:23.

¹⁷⁵ It refers to the vision of Ezekiel (chs 1&10)

¹⁷⁶ Jn 5:35

¹⁷⁷ Mt 5:15 (explanation- Annunciation to Zachariah-*Ramšo*)

¹⁷⁸ Zech 6:12

¹⁷⁹ Mal 4:2

¹⁸⁰ Lk 1:41

With him, we too with pure mind¹⁸¹, cry out and say-Who is like You Lord, our God who descended from on high to the depth to bring us back, who had been thrown into exile, and who were lying on the dung-heap of sins, to the worship of You and Your Father and the Holy Spirit.

We offer You, Lord, our prayers and petitions through Your mother and John Your messenger, as we make our petitions, that You do not deprive us of Your grace. Look on us with a merciful eye, which is innate in You by nature, so that we may offer You, Christ our God, the fruits of our lips and the whole burnt offerings of our hearts, and to the eternal Father, Your begetter and to Your blessed and consubstantial spirit.

4.4. *Sedro for Sapro*

MF II, pp.193-4

Lord our God, the eternal and everlasting who by Your grace and mercy towards mankind¹⁸² dwelt¹⁸³ and resided¹⁸⁴ in the womb of the virgin

¹⁸¹ ܡܦܘܪܝܢܐ- It is one of the central concepts of Syriac spirituality. But it is the adjective, not the noun, here. This single term has no single English equivalent, but covers a whole variety of different ideas such as lucidity, luminosity, purity etc. This term is used to describe a path or way such as Isaiah 26:7, 'straight' and 'clear'. It is the way of righteousness. Lk 8:15, where the term is associated with the heart 'luminous and good heart'. Here it is meant as 'with luminous or straight mind'. (BROCK S., *Luminous Eye*, pp.73-4, 156).

¹⁸² ܡܦܘܪܝܢܐ ܡܢ ܥܡܡܐ . The merciful love of God towards mankind is operative through out the salvation history. Jesus' death on the cross is the climax of this divine love. Ephrem comments on this in his Commentary on Diatessaron " Abraham had many servants, Why did God not command him to offer up one of these? It was because Abraham's

Mary. She took You up to the mountain of Judea¹⁸⁵, bringing You to the Levites¹⁸⁶ in happiness and rejoicing; she brought You into the house of Zachariah, the son of Barakiah¹⁸⁷, in order that, in Your abounding goodness, You might visit Elizabeth the relative of Your mother.

Today the prophecy of David has been fulfilled, which said that “the mountain of Sion will rejoice and the daughters of Judea will leap for joy”¹⁸⁸. Today the Levites have perceived the light that has shone over them from the heavenly divinity. Today sterility has passed away and old age has been rejuvenated by the salutation of the blessed one. Today the babies in the wombs have leapt for joy at each other¹⁸⁹.

love would not have been revealed by a servant. His son, therefore, was necessary so that Abraham’s love might be revealed(Gn 22:1-8). There were likewise other servants of God, but He did not show his love towards his creatures through any of these, but rather through his Son, through whom his love for us might be proclaimed. ‘For God so loved the world that He gave His only Son (Jn 3:16) (Mc CARTHY, *Saint Ephrem’s Commentary on Tatian’s Diatessaron*, (Oxford, 1993) pp.320ff.)

¹⁸³ Ez 2:6; Mt 2:23; Heb 1:9.

¹⁸⁴ Is33:16; Ez 25:4

¹⁸⁵ Lk 1:39

¹⁸⁶ “The daughter of the Levites became filled with the Holy Spirit and she sang with her lips hymns that were full of praise”

Here Elizabeth is called the daughter of Levites by Jacob of Sarug in his *Nativity Hymns* (*S Martyrii*, p. 744; *FH I* p.64.)

¹⁸⁷ Hebrew word ‘Barakhia’ means ‘Yahweh blesses’. This is found in a list of names expressing an optimism centered around the Jews’ return to Judah. 1Chr 3.20-Son of Zerubbabel and descendant of David (*The Anchor Bible Dictionary*, Vol.1, p.675.)

¹⁸⁸ Ps 48:11

¹⁸⁹ Lk 1:41

Today wonder has been revealed to Joseph and amazement to Zachariah. Joseph rejoices and gives praise that he has seen Mary carrying the Lord of heaven and Zachariah bestows thanksgiving that Elizabeth has given birth to the Proclaimer for Him¹⁹⁰.

Today words of praise have been cried out to the virgin from the sterile Elizabeth, saying “Welcome, Mother, full of grace; the moment your greeting fell on my ears, the baby leapt for joy¹⁹¹ in my womb”.

And when we hear these words, we the unworthy and sinful, say with Elizabeth to Mary, “Peace be with you, Mary the Mother of God, for in you the bond of our sins has been cancelled¹⁹², in you our falling has been lifted up, in you our darkness has been enlightened, and in you our Life giver has been revealed.

Therefore, O God the Word, as we celebrate this day of the visitation of Your mother to the mother of Your messenger, with halleluiah and spiritual songs, we pray and beseech You that You may show us the true revelation of Your grace, indicate to us the knowledge of Your wisdom, and strengthen us in the right faith in You. So that with Zachariah, we may rejoice in You and be gladdened in You with Elizabeth, now and always for ever amen.

¹⁹⁰ Lk 1:67-79

¹⁹¹ Lk 1:41

¹⁹² Col 2:14

5. *Sedre for the Sunday of Birth of John the Baptist*

There are four *sedre* for this Sunday. John the Baptist, the greatest among born of women is presented as true morning to the Day, luminous star to the Sun. There are many adjectives like Eloquent Advocate, Great Prophet, Virgin Youth etc which express his role as ambassador to Christ.

5.1. *Sedro for Ramšo*

MF II,pp.198-9

O beloved child, who is capable of depicting your exalted beauty with earthly pigments? Your conception was announced by an angel¹⁹³, and dumbness took hold of your father because he doubted over your birth¹⁹⁴.

O eloquent Advocate, who was conceived in a barren womb, to indicate¹⁹⁵ about the loud thunder-like sound,¹⁹⁶ who became silent and quiet¹⁹⁷ in the virginal womb.

O great Prophet¹⁹⁸ who from the womb of his mother learnt the mysteries of his Lord and from the womb of his mother his mouth sang glory¹⁹⁹.

¹⁹³ Lk 1:13

¹⁹⁴ Lk 1:20

¹⁹⁵ *دهوما* - It is the divine thinking pronounced in the form of Commandment.

¹⁹⁶ Jn 12:29-31

¹⁹⁷ According to Gregory & Nyssa God's being belong to an area of silence and hiddenness. God has revealed Himself by crossing the chasm. (*Commentary on Ecclesiastes, 3-7*).

¹⁹⁸ Lk 1:76

¹⁹⁹ Lk 1:44

O new Cluster who from the barren vine was manifested after a long time, and comforted the grieved souls with its wine²⁰⁰.

O Virgin Youth, who appeared from aged barren parents in their old age, in order to symbolize the renewal of creation.

O greatest among those born of women²⁰¹ who proclaims about the exalted greatness of the Great and Sublime One who abased himself in His 'emptying himself'²⁰²

O luminous Star, who points towards the true Morning, O bright Dawn who indicates the glorious Day.

O beautiful Lamp who makes known the unique Light. O temporal Moon who heralds the eternal Sun.

Today²⁰³ Zachariah rejoices because the bond of his tongue has been loosened²⁰⁴ and the barren woman gives thanks for the fulfillment of her expectation²⁰⁵.

Today two amazing births have been seen in the world: a new child from the old womb²⁰⁶ and the old sound from the tongue of Zachariah²⁰⁷.

²⁰⁰ Is 65:8

²⁰¹ Mt 11:11; Lk 7:28

²⁰² Phil 2:6

²⁰³ Today; On this day; On this month; this depicts the explicit liturgical commemorations of the event and effects of the Nativity, as if bringing together simultaneously all symbols and types of Nativity scattered in historical time into of an eternal now of the sacred time.

²⁰⁴ Lk 1:64

²⁰⁵ Lk 1:57-58.

²⁰⁶ Lk 1:57

²⁰⁷ Lk 1:63

Therefore, Key of Sterility we beseech you that you may untie and remove all the ancient bondages of sin from us by your intercession for us.

Make compassionate supplication to the Lord, so that he may breath the Spirit of His grace²⁰⁸, which performs wonders with the spiritual community of His faithful Church, and that He may adorn the barren branches of the trees of our souls with abundant fruits of His divinity.

So that we may give thanks together with your Father Zachariah, whose tongue was freed²⁰⁹ at your birth and give praise with Elizabeth, whose sterility was removed by the conception of you, to the Wonderful Child before whom you leapt for joy²¹⁰ from the womb of your mother and to His hidden Father who made you the messenger²¹¹ of His Beloved One and to the Holy Spirit, with whom you were filled, while you were in the womb.

5.2. *Sedro for Lilyo(1st Qaumo)*

MF II, p.203

Glory to You, true, hidden, and invisible Child, who is begotten eternally, from the everlasting and hidden Father²¹². When You willed to appear on earth, You performed mighty wonders. When You likewise

²⁰⁸ It refers to the breathing of Christ over the Apostles (Jn 20:22).

²⁰⁹ Lk 1:64

²¹⁰ Lk 1:41

²¹¹ Lk 1:78

²¹² Col 1:15.

willed to shine forth from the virgin, You were seen as a child in the womb, and You sent the voice²¹³ before You.

Today Elizabeth has rejoiced at the birth of the child and her sufferings over her sterility are removed²¹⁴. Today let Zachariah exult with joy, because the binding of his tongue has been loosed²¹⁵.

Today let the Levites leap with joy, for they have been visited by the divine mercy²¹⁶.

Today let the prophets rejoice, because the prophet who has revealed about their Lord has been admitted among them.²¹⁷

Today let the Apostles exult, because the one who proclaims the kingdom of heaven has been counted among them²¹⁸.

²¹³ Jn 1:23; The distinction between 'Word' and 'Voice' has a deeper theological meaning in the early Syriac literature. All prophets, ambassadors, and apostles are voice before the 'Word'.

²¹⁴ Lk 1:58.

²¹⁵ Lk 1:64.

²¹⁶ Heb 7:11; Here **ܡܫܚܘܬܐ**; is the plural sense which has the meaning 'mercy', 'affection', compassion. In the vision of Jacob of Sarug 'divine mercy' is the source of unity among the diversity of salvific deeds in the history of salvation. The hidden divine mercy makes itself known through its acts. The first act of this mercy for humanity was the creation of Adam (*FH* XII 33). It expresses itself further as compassion (**ܒܫܘܥܐ**) towards the house of Adam which, in its wider connotation, means compassion towards the whole creation. (KOLLAPARAMPIL T., *Salvation in Christ according to Jacob of Sarug*, p.265-266.)

²¹⁷ Mt 1:22.

²¹⁸ Mt 3:4-6.

Today let the martyrs be glad, because the great martyr in the struggle²¹⁹ has been joined into their number.

Today let all creation with one consent and voice acclaim: Lord how great are Your works²²⁰.

We also give thanks to Your mercy: when we were not yet in existence, You brought us into existence²²¹, when we were carried in to captivity²²², You liberated us, when we became corrupted, You renewed us²²³; and when we were lost, You sought us, and found us. My Lord, may we offer up to You praise and honour and to Your Father, for all the things, which You have done for us and are still doing to us.

5.3. *Sedro for Lilyo (2nd Qaumo)*

MF II, pp.206-7

When we consider Your incarnation²²⁴ and Your care, O God the Word, and contemplate the ineffable riches²²⁵ of Your help for the salvation

²¹⁹  This word was used for early Judeo-Christian baptismal exhortation which involved the following elements-Christ's call to discipleship(Mt 10:34-39) quoted regularly in a way which fused 10:34-36 with Luke12:49-53; the call to 'holy war' or to the contest (*agono*) in terms drawing on both Old Testament and the Pauline passages on ascetical *athlesis* (1Cor.9) and spiritual warfare (Eph.6). (MURRAY R., *Symbols of Church and Kingdom*, p.16).

²²⁰ Ps 92:5.

²²¹ Heb 1:3.

²²² Rom 7:23, Eph 4:8.

²²³ Eph1:10.

²²⁴ ●

²²⁵ Phil 4:19, Eph 3:8.

of our race, we offer continual praises and ceaseless acclaim to Your grace which is full of mercy and kindness.

For You sent the holy prophets²²⁶ before Your coming as messengers, and each one preached the hidden and wonderful mystery of Your coming in the flesh²²⁷.

One among them prophesied that 'The Lord will come to comfort the mourners of Sion'²²⁸, while another was manifesting that 'the Lord will establish a covenant with His people'²²⁹. One was making petition 'Let the Lord come and not be silent'²³⁰. Another one was making supplication, 'Show Your might and come to our salvation'²³¹.

One prophesied and said about John Your messenger that he is an Angel²³². Another one was indicating about him that 'He is the One who cries in the wilderness'²³³.

²²⁶ Heb 1:1

²²⁷ According to Burkitt Greek *sarx* 'flesh' is rendered as *pagro* 'body' in early translations from Greek; the use of *besro* becomes common only in the 5th century and later. (*Evangelion de-Mepharreshe* II,44,109 etc). *Besro* replaces *pagro*. This substitution of body found in the Syriac tradition at all seven occurrences of *sarx* in Jn 6:51-63, appears in the Western textual tradition with which the Diatessaron is connected.

²²⁸ Is 61:3

²²⁹ Jer 31:31

²³⁰ Ps 50:3

²³¹ Ps 80:2

²³² Mal 3:1; In Hebrew the word means both angel and messenger.

²³³ Is 40:3

When You reveal Your salvific coming to all the saints in symbol, You sent John the Baptist as a mediator between the Old and New Covenant, as a star before the light²³⁴, a lamp before the Sun of righteousness²³⁵, a 'Voice'²³⁶ before the 'Word'²³⁷, a herald who proclaims publicly to the peoples²³⁸ "Behold the one who comes after me is mightier than me; I am not worthy to untie the straps of His sandals"²³⁹. This is the one, who was esteemed worthy of baptizing You; the Lamb of God, who takes away the sins of the world²⁴⁰. This is the one of whom it was testified by Yourself that "none has arisen greater than him, among those born among women"²⁴¹.

When we celebrate his holy commemoration, we beseech You, Christ, our God, to give absolution to all Your faithful people and to forgive the sins of Your inheritance redeemed by Your precious blood.²⁴²

²³⁴ Lk 1:79

²³⁵ Mal 4:2

²³⁶ Mt 3:3

²³⁷ Jn 1:1

²³⁸ **حَمَقًا** This term applies to the gentiles. Israel were known as **بنا**, meaning the people of God. The basis and explanation of this doctrine that the chosen people of God has been replaced by a new people, the nation from the nations (the Church of the Gentiles) can be found in Gal.3:15-29. On Gen 22:18, Ephrem's brief commentary is entirely Pauline (Gal 3:16). "And in thy seed all the Nations of the earth shall be blessed".

²³⁹ Mt 3:11

²⁴⁰ Jn 1:29,36.

²⁴¹ Mt 11:11

²⁴² Rom 3:25

Make us worthy to praise Your name and to stand at Your right side;
And may we offer You praise and thanksgiving and to Your Father and to
Your Holy Spirit.

5.4. *Sedro for Sapro*

MF II, pp.213-14

Glory, to You, God the Word, who became flesh without being
changed from what You are God²⁴³, for inviting us to this holy feast of the
birth of John the proclaimer of truth today. Therefore, with purity as we
celebrate today, we are feasting and saying with songs of the Holy Spirit
'Blessings to you St. John, our holy blessed Father, for you were chosen to
become the proclaimer before the birth of Him who was born from the
Father before the worlds²⁴⁴. By your birth the bond of the tongue of your
Father²⁴⁵ and the sterility of your mother were removed²⁴⁶, and with you the
womb of the baptismal font has been opened.

Blessed are you, for the desert multiplied your heroic deeds and wild
honey served as your food²⁴⁷.

²⁴³ Phil 2:6

He dwelt in the pure woman while remaining glorious in the bosom of His Father.

He had entered into the womb but heaven was filled with His Glory.(Jacob of Sarug,

Nativity Hymn I, (ed) BEDJAN P., *S Martyrii*, p. 740. (tr).FH 1,p.61.

²⁴⁴ Lk 1:76

²⁴⁵ Lk 1:24

²⁴⁶ Lk 1:64

²⁴⁷ Mt 3:1-4

Blessed are you, for you became the friend of the Bridegroom and groomsman²⁴⁸ to the Church, the betrothed of the Only-Begotten, when you gathered together the peoples and nations for baptism and true conversion²⁴⁹.

Blessed are you for you were girded with the armour of Holy Spirit²⁵⁰ and with it you rebuked kings because of the truth of righteousness.

Blessed are you for you saw the Holy Spirit and heard the voice of the Father from on high, and you laid your right hand upon the head of the Saviour of the world²⁵¹.

Blessed are you for you have been more victorious than the prophets in that you were counted worthy to baptise the one who is not in need or want. While you were baptising the peoples, you were proclaiming “There is coming after me someone whose sandals I am not worthy to undo”²⁵².

²⁴⁸ Jn 3:29

²⁴⁹ Jn 3:23;Mt 3:1-6

²⁵⁰ This term (armour of the Holy Spirit) is used in the Baptismal services. In this service the *rushma* (ܪܘܫܡܐ) is sometimes described as armour in the battle against satan. Thus in the last service the Priest prays

“May the pledge of the Holy Spirit which you have received ,the Mysteries of Christ which you have partaken , and the living mark (*rušma*) which you have received , the new life you hav acquired and the armour of righteousness you have put on –may all this preserve you from the evil one and his forces(BROCK S., *Holy Spirit in the West Syrian Baptismal Tradition*, (ed) VELLIYAN,. p. 156.)

²⁵¹ Mt 3:16-17

²⁵² Mt 3:11

Therefore, your Lord himself has taught rightly about you, through His divine words, saying- This is the voice the like of whom no one has ever risen, amongst those born of women²⁵³.

This is the voice who laboured in the vineyard of his Lord and prepared the way for the diligent labourers²⁵⁴, so that they may be imitate him.

This is the voice who travelled first on the road to martyrdom for the faithfulness of the law of the Lord²⁵⁵.

This is the voice who despised this transitory world and its desires for the world whose good things do not pass away²⁵⁶.

This is the voice whose way of life is wonderful, whose triumph is glorious, and whose memory is holy.

Through the prayers of the holy St John, we beseech You Christ our God, that Your grace may tabernacle (*agen*)²⁵⁷ up on us; may You console us with Your hope, make us perfect by Your truth, may You lead us to your right side, may You direct us in Your ways, may You acknowledge us at Your second coming, may You make us children on Your right side, may You make us and our departed ones worthy of the glory of Kingdom that

²⁵³ Mt 11:11; Lk 7:28

²⁵⁴ Mt 3:3; *كاشيرو* : Syriac writers quiet often use *kashiro* (diligent) to denote the faithful servant of the parable of the Talents (Mt 25:14-30) even though it does not appear in the Old Syriac or Peshitta .

²⁵⁵ Mk 6:27

²⁵⁶ Mt 3:4

²⁵⁷ ●

belongs to You and Your Father, and the Holy Spirit, now and always forever Amen.

6. *Sedre* for the Sunday of Revelation to Joseph

Four *sedre* for the Sunday of Revelation to Joseph give an elaborate description of the trial of Joseph and the divine intervention. *Sedre* express the idea is that this day is the feast of divine revelation. Themes related with John the Baptist are also frequently seen here. This is to emphasise the kingly and divine aspect of Christ.

6.1. *Sedro* for Ramšo

MF II, pp.219-20

O the amazement, wonder²⁵⁸, the profound wisdom which is ineffable²⁵⁹, the ark of the flesh, which flew as it went, and stopped on the top of the mountains.

O Lord, who with concern came to visit your servant²⁶⁰. The Mighty One²⁶¹ knocked at the door of the messenger. The old woman came out, carrying in her womb the Lamp²⁶², who is before the Sun of righteousness²⁶³.

²⁵⁸ Is 9:3

²⁵⁹ Rom 11:33

²⁶⁰ Lk 1:39-44.

²⁶¹ Is 9:6

²⁶² Jn 5:35

²⁶³ Mal 4:2;Mt 13:43.

The King²⁶⁴ entered into the house of feeble one. He saluted him in gentle whisper and he has received adoration with love and joy²⁶⁵.

When the time drew near for the sterile woman to give birth the proclaimer of the truth, she offered supplication to a young dove -Go away, go away, my Lady, for the child presses on the womb and he is not able to go forth to step out before the Powerful one. Let the Sun depart, so that the small lamp may show forth it's flickering²⁶⁶.

And after these things, the King returned from the house of the servant, being carried in the womb²⁶⁷.

Joseph was astonished and wonder seized him, seeing that the virginity is preserved and at the same time conception has taken place in the womb.

He was not able to find a solution, being cast about into two, either to put her to shame or to dismiss her²⁶⁸.

²⁶⁴ Ps 2:72; Mk 15:2; 15:9;15:18; Mt 27:29;Lk19:38.

²⁶⁵ Lk 1:41

²⁶⁶ "Let the Sun go, and behold, the small lamp can shine on the earth.

Once it has departed from this place, Your fruit will not be dishonoured by us"

(Jacob of Sarug ,Nativity Hymn I(ed.) BEDJAN P., *S Martyrii*, p. 746; tr. *FH I.*,p.67.

It seems as the contemplative imagination of Jacob of Sarug.

²⁶⁷ The King returned from the house of the servant to the house of His mother

The virgin carried the aged infant ; she came towards Joseph"

(Jacob of Sarug , Nativity Hymn I(ed.) BEDJAN P., *S Martyrii*, p. 746; (tr). *FH I.*,p.67,

Many of these paragraphs seems to be taken directly from Jacob of Sarug's hymns.

²⁶⁸ Mt 1: 18-21

Sleep came and drowsiness took hold of him, and on his bed he was disturbed with worry. When he was deep in sleep, the Hidden One signalled²⁶⁹ and the angel descended and came to him to remove from him the doubt²⁷⁰.

‘Peace be with you and to all the world; do not be in doubt, son of Jacob. The one who dwells²⁷¹ in Mary is from the Holy Spirit. He who is going to be born from her is Holy, and He shall be called the Son of the most High’²⁷².

Trusting this revelation, the Just man gave thanks with joy. He rose up and did reverence before the Virgin, saying “Peace be with you holy virgin, the ark of the Lord²⁷³”.

O the wondrous revelation²⁷⁴, which was made it known to me by

²⁶⁹ ܡܘܨܝܐ; It is the divine thinking pronounced in the form of commandment and realised by its own power. In other words it is God Himself in action. Hence ܡܘܨܝܐ; is divine thought, word and power is a single effect.

²⁷⁰ Mt 1:20

²⁷¹ ●

²⁷² Mt 1:20

²⁷³ Ex 30:26; 2 Chr35:4; The Ark was the medium by which God dwelt among the people, ‘that I may dwell in their midst (Ex 25:8). Mar Jacob presents Mary as the fulfilment of what was symbolised in the Ark of the covenant, for he calls her the habitation of Godhead (Jacob of Sarug, *on the Annunciation*, (tr.) HANSBURY M.,p.53.). Mary, carrying the Son of God, stands in the midst of humanity just as the Ark was in the midst of people.

²⁷⁴ This a literary style of *sedre* as considering the revelation as personification. Another method is the sentence starting with same phrase or word.

the angel-this is the divine revelation that the leader of heavenly hosts has shown and the Holy Spirit he who reveals hidden things has indicated.

This is the divine revelation that the holy Father sent through His messenger and the beloved Son has accomplished it²⁷⁵ by the manifestation of His divine economy²⁷⁶.

This is the divine revelation at which the supernal beings and those below shouted praises²⁷⁷ and at which thanksgiving is sung by the entire holy Church.

At it we beseech You, merciful Lord that Your merciful tabernacling may tabernacle²⁷⁸ up on us. O Lord, be a comforter²⁷⁹ to those who mourn , a protector²⁸⁰ to the chaste, a guide of the judges, a saviour to those who are in captivity, a confirmer to those in doubt, a helper to the oppressed.

May we all be worthy to praise You with Your saints, and Your Father, who had sent You for our salvation and to the Holy Spirit, now and forever Amen.

²⁷⁵ Eph 1:10; 3:9.

²⁷⁶ Col 1:25.

²⁷⁷ Lk 2 :14,20.

²⁷⁸ Lk 1:35; Jn 1:14; Acts 10:44.

²⁷⁹ Rom 12:8.

²⁸⁰ Is 45:15.

6.2. *Sedro for Lilyo(1st Qaumo)*

MF II, pp.224-5

Christ our God, You have enlightened²⁸¹ the world with Your glorious mystery of Your economy of salvation²⁸²: By the wonders befitting of God, You have caused Your creation to marvel.

When Joseph the Just was called by Your Father's grace, together with wonder he stumbled in his mind with doubt²⁸³. You did not want him to deprive his justice of the great mystery of Your economy of salvation, but you sent to him Gabriel, who is entrusted with mysteries. Because he could

²⁸¹ Lk 1:79

It is clear that Mary

is the 'land' that receives the source of light

through her it has illumined

the whole world which with its inhabitants

had grown dark through Eve,

the source of all misfortunes

(Ephrem, *Hymns on the Church*, no.37; (ed)..BECK,E *Des heiligen Ephrem des syers Hymnen de Ecclesia*, CSCO 198, Scr. Syr 84;(Louvain, 1960) (tr) BROCK S., *Bride of Light*,p.31.)

²⁸² Eph 3:9; Col 1:25.

²⁸³ Mt 1:18-22

“And when the thoughts have carried Joseph that what he should do

He was immersed in sleep because he had been doubtful in his worry”

(Jacob of Sarug, *Hymn on Nativity I*; (ed) BEDJAN P., *S Martyrii*, p.753; 8(tr.) *FH I* , p.73. .)

not accept the fiery one in person, an angel appeared to him in a dream by night, saying “Do not be dubious about your betrothed Mary. She is carrying God in her virginity and I am her proclaimer²⁸⁴.”

She is preserved in her virginity and there is no corruption and blemish in her. I myself honour her. She is preserved in her pure virginity and her soul is blessed and virtuous.

She is preserved in her virginity and she is more holy than the Cherubim.²⁸⁵

When the angel had departed, Joseph the just man was awakened. He rose with trembling and wonder, bowed down to the virgin and said, “I adore you, mother, handmaid and nurse of God²⁸⁶, and I praise Christ the Son who is in your womb”.²⁸⁷

I revere you, blessed among women, having learnt from the angel and I praise the Light²⁸⁸ which glimpses out to me from your substance.

I adore you, the new heaven²⁸⁹ which is more exalted than the one

²⁸⁴ Mt 1:20; Is 7:14

²⁸⁵ Heb 9:5; Ez 9:3; 10:1-22

²⁸⁶ 1 Th 2:7

²⁸⁷ “I am adoring the womb, the conveyance of the Lord of the kings

I am believing you, young girl, who carries the Lord of the Truth”

(Jacob of Sarug, Hymn on *Nativity I*; BEDJAN P., *S Martyrii*, p. 755 ; (tr) *FH I*, p.75)

²⁸⁸ Jn 1:4

²⁸⁹ Is 65:17

Heaven is the throne of God the worthiness of heaven is due to the fact that God dwells

which came into existence at creation, and I glorify, with all human nature, the glorious Trinity, the one true God.

For by His grace, He bestows exaltation on His holy church, protection for her children, peace and tranquillity for all the inhabited world²⁹⁰.

May He call and raise up the departed faithful at His right side²⁹¹ and may we and they offer up glory to Christ who was enfleshed for us and to Father and to His Holy Spirit.

6.3. *Sedro for Lilyo (2nd Qaumo)*

MF II,pp.227-8.

Praise and thanksgiving to You, the self existent child of the eternal Father²⁹² who alone, beyond every intellect and comprehension, is born eternally from the Father²⁹³

O Word God, when You willed to renew once again Your image²⁹⁴ which had become corrupted by error and to return it to its former beauty,

in it. But in the womb of Mary He dwells silently. For Christ, heaven is too small, but the womb of Mary is spacious enough. That is why Mary is called the New Heaven. (Hymns on Mary,no.16, in British Library manuscript Add.14520; (tr) BROCK S., *Bride of Light*, p.99).

²⁹⁰ Rev 3:10

²⁹¹ Mt 25:33

²⁹² 1Jn 5:1

²⁹³ Jn 1:1-4

²⁹⁴ Gn 1:26-27

You left Your exalted greatness without change mutability²⁹⁵ and You walked upon the earth with human beings in a human body by which You were united with us

Having accepted everything that pertains to us, You were pleased to be born like us according to the divine economy.

You chose for Yourself a mother among our human race who is purer and more holy than all other women²⁹⁶. You sent the good news of the salvation through the angel Gabriel, the messenger of peace²⁹⁷. Even though, Joseph her husband and betrothed was just and holy, when the mystery of conception of his holy betrothed was revealed to him, he was in doubt and filled with stumbling. For the sake of justice to her, he was thinking to dismiss her secretly.

Then the command was indicated to the angel of peace and he swiftly reached the just man in a divine revelation. He showed and revealed to him all the secrets. Thus he appeased and strengthened his doubting mind²⁹⁸.

²⁹⁵ Phil2:6-11

“He became one of us , resembling us,

Without leaving His Father’s side

(Simon the Potter, (ed) EURINGER S., “Die neun Topferlieder (*Quqyatha*) des Simeon von Geshir”, *Oriens Christianus* 13,(1913), pp.221-35)

²⁹⁶ Lk 1:41-45

²⁹⁷ Lk 1:26

²⁹⁸ “The spiritual one flew and reached him swiftly to drive away all doubtful thoughts from him.....”

Therefore we too give praise and say O the divine revelation which Joseph received with joy, removing his fear.

O divine revelation which clearly showed the just man that He who comes to the world will enlighten all men.

O divine revelation which was performed mystically and which the Holy Spirit revealed and showed clearly²⁹⁹

Therefore Christ our God, Saviour, Liberator of our race³⁰⁰, Good Shepherd who put himself on behalf of his flock³⁰¹ and for its salvation brought Yourself down to the extreme humiliation³⁰², we pray and beseech You feelingly, may Your right hand tabernacle up on³⁰³ the Church, protect and adorn her through the holy clergy, and the glorious people of her children. Indeed You are compassionate and merciful to all the ranks, orders, categories, and states in her, so that all of her may justly give thanks and worship to You, my Lord, and to Your Father, and to your Holy Spirit, now and forever, Amen.

(Jacob of Sarug, *Hymn on Nativity I*; (ed) BEDJAN P., *S Martyrii*, p.753;(tr) *FH I*, p.73.)

²⁹⁹ Mt 3:16-17

³⁰⁰ Rom 8:22,6:7.

³⁰¹ Jn 10:11

³⁰² Phil 2:8

³⁰³ Is 31:5; Jr 17:17; Lk 1:35; Jn 1:14.

6.4. *Sedro for Sapro*

MF II, pp.234-5

Christ our God, who have showed Your salvific advent through the prophetic visions and revelations³⁰⁴ and have made known to the world that You are its Saviour through the assurance of Your truly being sent³⁰⁵ who was born from the Father³⁰⁶ without any beginning, and was conceived in the womb of the holy virgin³⁰⁷.

Then, when Joseph the righteous and just saw the ineffable conception, he decided to send her away secretly³⁰⁸. But when he was thinking over these things, the angel of the Lord appeared and said to him, "Joseph, Son of David, do not be afraid to take Mary as your wife. For the one who dwells in her is from the Holy Spirit. She will bear a son and you shall call his name Jesus, for he will save his people from their sins"³⁰⁹

Therefore as we celebrate this holy feast of the anniversary of the divine revelation, we cry out and say with the praise of the Holy Spirit, "This is the divine revelation, which was revealed to righteous Joseph and enlightened him with the confirmation of true belief.

This is the divine revelation by which the mind of Joseph, the

³⁰⁴ Heb 1:1

³⁰⁵ Mt 1:21

³⁰⁶ Lk 1:32

³⁰⁷ Lk 1:31,35

³⁰⁸ Mt 1:19

³⁰⁹ Mt 1:18-21

bridegroom of Mary was strengthened because of the divine conception of the Saviour of the creation³¹⁰.

This is the divine revelation by which the armour³¹¹ of salvation was bestowed on Joseph. He conquered and overcame the rejected attitude of the Jews who hate the truth.

This is the divine revelation which put to shame and drove out the opinions of all the heresies about the divine conception.

This is the divine revelation that Joseph saw by the angel and by which the soul of Mary was magnified.

This is the divine revelation concerning which Gabriel the Archangel testified³¹² and good news was bestowed on creation by his testimony.

This is the divine revelation which effected reconciliation³¹³ between two sides, blotting out and abolishing from the holy Church all the divisive doctrines of the destructive heresies.

This is the divine revelation which the Holy Father sent through His angel and His beloved Son perfected it by the manifestation of his divine dispensation³¹⁴.

This is the divine revelation by which the supernal beings shouted glory to Him with those below and thanksgiving was chanted by all the holy Church³¹⁵

³¹⁰ Mt 1:18; Lk 2:5

³¹¹ Eph 6:11,13; Rom 13:12, 2Cor 6:7-9.

³¹² Lk 1:19

³¹³ Eph 2:16; 2Cor 5:18-19; Rom 5:10-11; 11:15

³¹⁴ Eph 1:16; Phil 12:12

³¹⁵ Lk 2:14,20.

Therefore we also pray now to you, merciful Lord, that Your merciful right hand may tabernacle up on us³¹⁶. My Lord, be a comforter to the mourners³¹⁷, confirmer to those in doubt³¹⁸, protector³¹⁹, and sanctifier³²⁰ for the celibates and virgins, absolver³²¹ and guardian³²² to the married, giver of success to the Chief priests, purifier for the priests, giver of modesty to the deacons, resuscitator³²³ of the faithful departed. May we and they be worthy to offer You praise and thanksgiving and to Your Father.

7. *Sedre for the Sunday before Yaldo*

Sedre for the Sunday before *Yaldo* are four. The wondrous event that God became man is expressed with different literary characteristics. This wonderful Incarnation is the fulfilment of the divine economy of the heavenly Father and prophetic accomplishment. The happiness and astonishment of the angels is repeated many times. *Sedre* explicitly praise Mary the Mother of God many times.

“The heavenly and earthly beings have mingled each with other

And interlaced a diadem of thanksgiving to the single Lord of all”.

(Jacob of Sarug, *Hymn on Nativity I*; (ed) BEDJAN P., *S Martyrii*; p.761; (tr) *FH I*,p.81.

³¹⁶ Jn 1:14; Lk 1:35

³¹⁷ Mt 5:14

³¹⁸ Jm 1:5-8

³¹⁹ Is 49:2

³²⁰ Jn 17:19

³²¹ Heb 2:17

³²² 1Pt 1:5

³²³ Jn 11:24-25

7.1. *Sedro for Ramšo*

MF II, p.239

O Christ, the true Child from the Father³²⁴ who came to a second birth from Mary the holy virgin; Ancient of Days³²⁵ who have set Yourself beneath times, seasons, moments, and measures; clothed in light as a mantle³²⁶. You are wrapped in swaddling clothes, yet are ineffable. You ride on heaven³²⁷ but are embraced in the arms, yet You are uncontainable.

Youthful knees nurse You who are surrounded by clouds and thick darkness³²⁸, yet You are unsearchable.

The clamour of the hosts on high is heard³²⁹ and Your Being has manifested, the star which goes ahead and brings the Magi³³⁰ as they bear offerings, offering worship and proclaiming Kingship³³¹.

The prophets dance and make their voices heard. They are stringing the harps, proclaiming your advent³³².

³²⁴ Lk 1:35; Jn 1:14

³²⁵ Dn 7:13

³²⁶ Ps 104:2

³²⁷ Ex 13:21

³²⁸ Ps 97:2

³²⁹ Lk 2:13-14

³³⁰ Mt 2: 9-10

³³¹ Mt 2:11

³³² Ps: 98

The East rejoices and declares that His name is the Lord³³³. The earth is glad and she makes known that He is her creator and by His birth the former curse was forgotten³³⁴ and she (the land) is adorned with glory.

Today Eve is made modest and the Serpent is put to shame. Gabriel announces³³⁵, and causes new things to be heard. Bethlehem is made great³³⁶ and Jerusalem exults with joy³³⁷. Simon the bound³³⁸ is released³³⁹ and singing praises to the one who is in his arms³⁴⁰ and from whose brightness the mountains give forth smoke³⁴¹.

By Your birth in the flesh we, exultant and redeemed offer You adoration, as we present, not transitory gifts like the Magi, but spiritual fruits of the conscience that are pure and free from the baseness of sin.

Instead of Bethlehem, may You make Your home³⁴² and dwell³⁴³ in our hearts.

³³³ Mt 2:1

³³⁴ Gn 3:17

³³⁵ Lk 2:11,15

³³⁶ Lk 2:15

³³⁷ Lk 2:38

³³⁸ According to COAKLEY J.F., "The Old Man Simeon (Lk 2:25) in Syriac Tradition" *OCP* 47 (1981) pp.189-212. Simon the bound is identified with Bar Sira.

³³⁹ Lk 2:29-32

³⁴⁰ Lk 2:29

³⁴¹ Ps 104:32; 144(145):5

³⁴² Is 33:16; Ex 6:14; Dt 26:5; Ps 105:23; Eph3:17; Heb11:9

³⁴³ Nb 35:34; Ps 55:7; 74:2; 2Tim1:5

Like the offerings of the Magi, may You be pleased at the sounds of our halleluiah, and may we offer You glory and honour and to your Father and to Your Holy Spirit.

7.2. *Sedro for Lilyo(1st Qaumo)*

MF II, p.244

O Christ the true Child from the Father³⁴⁴ who came to a second birth from the virgin. O Ancient of days³⁴⁵ who have set Yourself beneath times, seasons, moments, and measures.

O Son of Being³⁴⁶ for whom the crystal throne is insufficient for You to take Your royal seat³⁴⁷, the virginal womb has received You through Your good pleasure.

O Mighty one³⁴⁸, by whose strength the four faced Chariot go around³⁴⁹, yet at Your human birth a lowly manger contained You.

You who are clothed in the light³⁵⁰ are wrapped in swaddling clothes³⁵¹ yet You are ineffable. You who ride on heaven³⁵² are embraced in arms, yet You are uncontainable.

³⁴⁴ Jn 1:14; Lk 1:35

³⁴⁵ Dn 7:13

³⁴⁶ ●

³⁴⁷ Ez 1:22,26; Heb 1:3

³⁴⁸ Is 9:6

³⁴⁹ Ez 1: 4 - 28

³⁵⁰ Ps 104:2

³⁵¹ Lk 2:7,12

³⁵² Ex 13:21

Youthful knees nurse You who are surrounded by clouds and thick darkness³⁵³, yet You are unsearchable.

You who nourish the nations and the worlds, suck milk from a virgin

Angels surrounded You³⁵⁴ yet You are served by the house of Joseph and Your birth is not to be interpreted

The clamour of the hosts on high is heard³⁵⁵ and Your being has manifested, the star which goes ahead and brings the Magi³⁵⁶ as they bear offerings, offering worship and proclaiming Kingship³⁵⁷.

Today the Viper is crushed³⁵⁸ and its bitterness is sweetened.

Today the harsh bond³⁵⁹ which was written concerning us has been torn up and cancelled by the writing of the human birth.

Today the heavens rejoice, the earth exults, with all that is in it, and paradise is joyful because her way is cleared³⁶⁰

³⁵³ Ps 97:2

³⁵⁴ Is 6:2-3

³⁵⁵ Lk 2:13-14

³⁵⁶ Mt 2: 9-10

³⁵⁷ Mt 2:11

³⁵⁸ Ps 74:14

³⁵⁹ Col 2:14

Aphrahat approaches his clearest expressions on this theme in Dem.VI.,15-23. "Now by the coming of the Child of the Blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed, dust has been made salt, the curse has been fixed to the cross" (MURRAY R., *Symbols of Church and Kingdom*, p 256.)

³⁶⁰ Jn 14:6

Though the figure of a 'way' is common, Syrian tradition has its peculiarities. For Ephrem it stands for the whole heilsgeschichtlich process, the pilgrimage of the human race through time. (MURRAY R., *Symbols of Church and Kingdom*, pp.246-49).

Therefore we the proud and saved ones at Your holy birth in the flesh, offer You worship. May we bring not transitory oblations like those of the Magi, but pure and spiritual fruits of a conscience that are free and pure from the baseness of sin.

Instead of Bethlehem, may You make Your home³⁶¹ and dwell³⁶² in our hearts.

May the sounds of our halleluiahs please You, like the offerings of the Magi; and may we offer You glory and honour and to Your Father and to Your Holy Spirit.

7.3. *Sedro for Lilyo (2nd Qaumo)*

MF II, p.248.

O Christ our Lord and God, when we consider the wonderful mysteries of Your economy of salvation especially Your eternal birth³⁶³ from the Father and the second saving birth from Mary, we give thanks for Your incomprehensible power, abundant mercy and compassion.

While Your eternal birth is hidden and concealed from the angels, by Your will and that of Your Father and Your Holy Spirit, in Your love You descended for a second birth to set free our captivity from enemies³⁶⁴ and captors.

³⁶¹ Is 33:16; Ex 6:14; Dt 26:5; Ps 105:23; Eph 3:17; Heb 11:9

³⁶² •, Nb 35:34; Ps 55:7; 74:2; 2Tim 1:5

³⁶³ Jn 1:18.

³⁶⁴ Eph 4:9.

Hitherto You were sending the holy prophets as the messengers of peace³⁶⁵; one among them figured You as ‘the lamb slaughtered in the evening for our salvation’³⁶⁶; another one was comparing ‘the one like a human being and the ancient of Days’³⁶⁷ to Your inhomination³⁶⁸. One was hinting that ‘in the city of his hands he would place his might in its vicinity’³⁶⁹

Another prophesied ‘behold a virgin shall conceive and give birth to Emmanuel’³⁷⁰. One has proclaimed and said; ‘Behold, a man whose name is ‘Epiphany’ (manifestation) will enlighten what is below’³⁷¹. Another manifested that ‘a star’ will rise from Jacob and a leader shall arise from Israel³⁷².

³⁶⁵ Heb 1:1; Col 1:20-Jesus as the mediator of peace. Eph 6:15 Jesus as Gospel of peace.

³⁶⁶ Num 9:3; Ex12:6; Is 53:7.

³⁶⁷ Dn 7:13

³⁶⁸ ●

³⁶⁹ Hab3:3; *Sedro for Lilyo of Quloso of Mary* (Fenqitho II, p.517b) ‘Holy (Mary), from whose vicinity (*ܠܘܨܐ*) there sprung forth the Lord of fiery beings’. *ܠܘܨܐ* corresponds to Mary and *ܘܠܘܨܐ* to Christ.

³⁷⁰ Is 7:14

³⁷¹ Zech 6:12

The man of whom it is written that his name is sunrise in the prophecy is the Son of God who is the son of righteousness.

(Jacob of Sarug, *Hymn on Nativity III*; (ed) BEDJAN P., *S Martyrii*, p.796;(tr)FH III,p.116.)

³⁷² Nb 24:17

And as it was said that a star shall shine forth from the house of Jacob...

(Jacob of Sarug, *Hymn on Nativity III*; (ed) BEDJAN P., *S Martyrii*, p.795;(tr.) FH III,p.115.)

For the same purpose, You have sent the head of the hosts of angels as a messenger to the pure virgin, full of holiness³⁷³. You were instructing him to announce “the Lord is with you, blessed among women”³⁷⁴ and give her joy.

While You were contained in conception of the womb for nine months, You were without limit above and below and in all extremities of the world³⁷⁵.

While You rejoiced as an infant in the virgin, You were forming infants in the womb of the married women, by Your divine commandment³⁷⁶.

When You lay in the despised manger like a feeble one, You were holding the whole creation in the hollow of Your divine hands³⁷⁷.

While You were embraced with lullabies by a young mother, You were blessed by the wheels endowed with speech in that chariot of fearful aspect.³⁷⁸

While You were honoured as a king with offerings by the Magi³⁷⁹, You were causing the angel to shine out, as he announced to the shepherds

³⁷³ Lk 1:28

³⁷⁴ Lk 1:28

³⁷⁵ Ps 145:3

He of whom all worlds are full
has resided in a young girl's womb.

BROCK S, *Bride of Light*, p.75

³⁷⁶ Jer 1:4-5

³⁷⁷ Is 40:12; Heb 1:3

³⁷⁸ Ez 1:4-28

³⁷⁹ Mt 2:11

that today the Saviour, who is the Lord Christ, is born in the city of David.³⁸⁰

While You were filling the heavenly hosts with wonder and joy without end, they were praising the glory of Your divinity above the manger and proclaiming gladdening announcement to mankind, saying 'Glory to God on high and earth peace and good hope to the human beings³⁸¹. You who are the Lord of times and make all to grow, were growing up in growth and stature³⁸².

And therefore we beseech You, O Lord who carried out and fulfilled all these things for our salvation, that You may keep Your servants and these Your worshippers who are here and everywhere by the protection of Your angelic hosts.

O Lord, grant that in our conduct we may be like the children whom You praised in Your Holy Gospel³⁸³ and perceive the mysteries of Your exalted childhood, so that we may learn from it humility³⁸⁴ and hatred of all the vanities³⁸⁵ of all this world, true love for You, and for one another, and perfect obedience to our rulers. May we offer You praise and thanksgiving and to Your Father.

³⁸⁰ Lk 2:10

³⁸¹ Lk 2:14

³⁸² Lk 2:40

³⁸³ Mk 10:13-15

³⁸⁴ 2Cor 10:1

³⁸⁵ 1Tim 1:6

7.4. *Sedro for Sapro*

MF II, p.256.

Praise and thanksgiving to You the eternal and the true Child, the Son of the true Father, in Your grace You became a child subject to time, belonging to the human race of Adam.

Indeed You who are the Only-Begotten³⁸⁶ to Your Begetter, became firstborn among many brethren³⁸⁷. While You are the 'Word'³⁸⁸ and united with the great Mind, You became flesh³⁸⁹ and tabernacled³⁹⁰ in the Virgin Mary whom You filled with holiness and from her You became man in a holy fashion.

Your conception was announced by the watcher³⁹¹ and Your birth by the multitudes of angels³⁹². By Your conception You have sanctified all the conceptions and by Your birth liberated the generations of those born subsequent to the bitter curse³⁹³, which had dominated our wretched and miserable race because of the transgression .

And on account of this let us cry out today and say with the holy angels in the same harmonious utterance of praise a new "glory to God in

³⁸⁶ Jn 1:14; 3:16

³⁸⁷ Rom 8:29

³⁸⁸ Jn 1:1

³⁸⁹ Jn 1:14

³⁹⁰ •

³⁹¹ Mt 1:23; Lk 1:31,36.

³⁹² Lk 2:13-14

³⁹³ Gn 3:14-15

the highest³⁹⁴; and peace and conversion to earthly beings; hope and joy to human beings”³⁹⁵;

For today they who were driven out and rejected³⁹⁶ have become inheritors and children.

Today a Saviour is born for us truly who is the Lord Christ in the city of David, as it was announced to us by the angels.³⁹⁷

Today the angelic hosts and multitudes of human beings with great joy and in one accord and union celebrate together, because the state of wrath is abolished from the midst and heavenly and earthly beings³⁹⁸ have been reconciled.

Today let the prophets rejoice because their mysteries are fulfilled. For they were looking forward to see the day of Your birth and they have seen and rejoiced³⁹⁹.

Today we have stripped off the clothes of reproach⁴⁰⁰ which we had put on from the fig leaves as a result of the transgression of the law at the beginning and have put on brightness⁴⁰¹ and glory prepared us from God .

³⁹⁴ Ps 33:3

³⁹⁵ Lk 2:14

³⁹⁶ Gn 3:4

³⁹⁷ Lk 2:11

³⁹⁸ Eph 2:14

³⁹⁹ Heb1:1, Lk 2.25,38.

⁴⁰⁰ Col 3:9-10

⁴⁰¹ .

For the eternal mercy of our kind God has stirred on us; and likewise the Church is united with the Church of the first born⁴⁰², our inheritance.

Therefore we beseech You, Lord, and beg of You that Your holy betrothed Church may be kept in peace and tranquillity. May her chief priests shepherd with splendour. May her priests and deacons serve with purity. May her departed faithful who have fallen asleep be held worthy of blessed life. May the faithful who are constant in her find mercy, compassion, remission of debts, and forgiveness of sins. May Your merciful grace be poured out upon us all so that we may offer You glory and thanksgiving and to Your Father.

8. *Sedre for Yaldo*

There are five *sedre* for the day of *Yaldo*. The theology of Incarnation is well expressed here. There are examples of literary methods of *sedre* such as paradox, sentences beginning with same words such as 'this is', 'O Wonder', etc to be seen. The christological stand of the Catholic Church, different christological themes and verbs are discussed in a very suitable manner.

8.1. *Sedro for Ramšo*

MF II, p.466

Glory and thanksgiving to You the eternal Child, who has no beginning, being God; the Lord of the luminaries, who shone forth from the

⁴⁰² Heb 12:23

womb like the sun⁴⁰³ and enlightened the whole creation⁴⁰⁴ with the manifestation of Your splendour⁴⁰⁵. You who cause infants to grow in wombs, became an infant in the womb⁴⁰⁶; You, who existed before the worlds and creations, became a son to David at the end of time; You who send rains and dew to the earth⁴⁰⁷ sucked drops of milk from the breasts of the daughter of David,⁴⁰⁸. You who formed the mountains⁴⁰⁹ by Your strength, lay down in the cave. You, who carry the firmament by Your strength⁴¹⁰ are carried by a young woman on her arms. You who dwell in Your glorious power⁴¹¹, were wrapped in swaddling clothes in a lowly fashion.

The Awesome One who is seated in might upon cherubims⁴¹², were extolled on the arms of Mary. You whose holiness stirs the seraphim⁴¹³, were sung to by the daughter of David in Nazareth. You who cause creation to run its course by Your sign, were crawling like an infant in Bethlehem.

Therefore, as we consider the wonder that You have effected for our

⁴⁰³ Mal 4:2

⁴⁰⁴ Lk 1:79

⁴⁰⁵ Rev 18:1

⁴⁰⁶ Jer 1:5; Is 44:2, 49:5

⁴⁰⁷ Ps 147:6, 2 Sam 1:21

⁴⁰⁸ Ps 45:10

⁴⁰⁹ Is 14:32

⁴¹⁰ Jb 37:18

⁴¹¹ Ex 25:8

⁴¹² Ez 1:26,28

⁴¹³ Is 6:3

salvation and understand Your economy of salvation for us, we all in our entirety say in our amazement “O God, wonder⁴¹⁴ You are, for You have become a human being without being changed from the nature of Your divinity⁴¹⁵.

Wonder You are, for You lie down in the cave while the heaven and earth are full of you⁴¹⁶.

Wonder You are for being boundless in Your existence, You were limited in the womb of the Virgin, while being unlimited.

Wonder You are, for Your light shone in the creation and dispelled the darkness from the quarters by Your inhomination⁴¹⁷.

Wonder You are, for You reconciled by Your incarnation Your Father with Your creation⁴¹⁸ and You sowed peace and tranquility in the universe.

Therefore we beseech You, on this day of Your glorious birth from the virgin Mary that You may give us true knowledge about Your incarnation for our sakes and a right confession concerning Your inhomination which is for our salvation . And may we offer You glory and thanksgiving and to Your Father and to Your Holy Spirit, now and forever Amen.

⁴¹⁴ Is 9:6

⁴¹⁵ Heb 5:7-10

⁴¹⁶ Is 6:3; Jer 23:24

⁴¹⁷ •, Lk 1:79; Eph 5:8-12

⁴¹⁸ Eph 2:14-15; 2 Cor 5:18-19

8.2. *Sedro for Lilyo (1st Qaumo)*

MF II, pp. 473-4.

O Christ God, who is worthy to praise Your salvific and life giving incarnation?⁴¹⁹

You are the one who, when You saw our human race entangled in utter perdition, and complete destruction, You, the eternal Son of the eternal Father tabernacled⁴²⁰ in the womb of the Holy Virgin; You completed nine whole months, You were born from her according to the flesh beyond the order of the nature, You shone out and came forth from her in birth, as perfect God⁴²¹ and perfect man in two natures and one hypostasis⁴²².

On the glorious day of Your birth You have filled the whole of creation with happiness, You have made earth into heaven once again and mingled⁴²³ the angels and human beings with each other. For the manger in which You were lying was surrounded by the angels making joyful sounds and saying “Glory to God on high, peace and tranquillity on earth and good hope to the human kind”,⁴²⁴ while Mary the blessed mother, was offering You praise and worship with lovely lullabies.

Joseph too, the just, from Nazareth, was holding in holiness and honour her who gave birth to You, honouring her as the one who had given

419 Jn 6:57

420 Jn 1:14; Lk 1:35; At 2:26

421 •

422 •

423 Heb 3:14

⁴²⁴ Lk 2:14

birth to God⁴²⁵ and through her he was deemed worthy to be called father of Your incarnate state which happened without marriage and the sexual intercourse of man.

Therefore we too, Your sinful servants, beseech Your mercy that You do not enter into judgement with us, because at Your inhomination You have removed us from the tyranny of the accuser.

But may You make us worthy of that heavenly glory which is preserved for the perfect; so that may we offer eternal glory to You and to Your Father, and to Your Holy Spirit now and forever Amen.

8.3. *Sedro for Lilyo (2nd Qaumo)*

MF II, pp.483-4.

Lord, Christ, the Only- Begotten⁴²⁶, the Word who is from the Father⁴²⁷, the supreme glory of all goodness, You are equal to Your Begetter in divine nature. You are the splendour of His glory⁴²⁸, and the image of His very Being⁴²⁹. Your eternal birth is beyond all words and surpasses the understanding of created beings. You gladly accepted to allow Yourself to descend to such an extent towards us; You bent down the exalted heaven⁴³⁰ which is full of Your splendour and You descended and

⁴²⁵ Mt 1:24-25

⁴²⁶ Jn 1:14, 3.16

⁴²⁷ Jn 1:1

⁴²⁸ Heb 1:3

⁴²⁹ .

⁴³⁰ Ps 18:9, 144:5.

became a child upon the earth for us, the children of the earth, while remaining God after this birth in time from which every tongue, thought, and sense of hearing holds back.

Therefore, while we prostrate before Your kindness, we beseech You, the Child without beginning who has been born for us now, and You the Son who has been given us as a Saviour⁴³¹ in this way, that You may not turn our feasts into mourning because of the multitude of our iniquities and the ingathering of our debts, by which we have provoked You⁴³² and from our part have disturbed the serenity of the overflowing depth of Your compassion which by nature cannot be disturbed; rather, turn back to us the enjoyment of Your salvation and gladden us with the splendour of Your glory, like the simple shepherds at the time of Your birth⁴³³.

Mingle⁴³⁴ us who are gathered in Your holy name with the crowds of heavenly hosts which were celebrating You at that time⁴³⁵ and strengthen us so that we may cry out and say with them "Glory to God on high and on earth, peace and good hope to human beings⁴³⁶".

Prepare us as a dwelling place or abode as in Bethlehem, Ephrata⁴³⁷, for You, and for Your parents Joseph and Mary. Nourish us with Yourself,

⁴³¹ Lk 2:12

⁴³² Jr 44: 3,8.

⁴³³ Lk 2:17

⁴³⁴ •

⁴³⁵ Lk 2:14

⁴³⁶ Lk 2:14

⁴³⁷ Ps 132:6; Mich 5:2

as with the bread which gives life,⁴³⁸ and support our hearts enfeebled with hunger⁴³⁹, with that nourishment which is from Your word.

May we honour You on the altar, as in the manger in which You rested and were sung to by Your mother who is worthy of blessings. May we rejoice and be delighted in You; may we be adorned with the garment of glory that comes from Your swaddling clothes, and be guided by the angelic power as by the star⁴⁴⁰ to the place where we may offer You sacrifices of praise and thanksgiving, various different and acceptable offerings, not like the Magi, of gold, myrrh, and frankincense in which symbols are depicted and which show the things to come; but rather, faith, hope in You, and love which is bound with Your love.

May You deliver us here from the spiritual and utterly deceitful Herod⁴⁴¹ who longs to destroy our souls. We may return by Your divine revelation to our former place, the Church of the first born⁴⁴² which is above this world by another way⁴⁴³, that of righteousness without the sin in which we came to this world.

May we rejoice in You in the great clamour of the feast which does not pass away, once we are placed in it (the Church of the first born); and may we give You thanks and praise with Your Father and Your Holy Spirit.

⁴³⁸ Jn 6:54

⁴³⁹ Acts 14:17

⁴⁴⁰ Mt 2:9

⁴⁴¹ Mt 2:1-9

⁴⁴² Col 1:15-18; Heb12:23

⁴⁴³ Mt 2:12,

8.4. *Sedro for Sapro*

MF II, pp.504-5

Christ our God, the First Born of the eternal Father, consubstantial⁴⁴⁴ with Your Begetter and Your Holy Spirit⁴⁴⁵, because Your kindness is infinite, You willed to save the image of Your greatness⁴⁴⁶, through Your condescension⁴⁴⁷ and being born from the holy Virgin Mary. By this You have accomplished the mystery of the salvation of our feeble race. Therefore while we celebrate this feast of renewal of Your birth from the virgin, we say with the celebrations of the Holy Spirit:

This is the saving Child⁴⁴⁸ born without a beginning from the Father⁴⁴⁹ and born from the virgin Mary at the fullness of time.

This is the saving Child who, in his birth from the Father is unattainable and in his birth from Mary is not to be disputed.

This is the saving Child whom Gabriel called the 'Lord',⁴⁵⁰ and all the angelic choirs made a joyful noise of novel praise at his birth from the virgin⁴⁵¹.

This is the saving Child that the young girl brought forth ineffably and He expelled the darkness of error from all the world⁴⁵².

444 ●

445 Trinitarian relationship

446 Gn 1:26

447 ●

448 Lk 1:77

449 Jn 1:18

450 Lk 1:28

451 Lk 2:14

452 Lk 1:79; Jn 1:5

This is the saving Child to whom His Father gave birth without beginning and who sprouted forth and rose up from Mary, the thirsty land,⁴⁵³ at the fullness of time.

This is the saving Child whose good news was proclaimed by the Apostles and who bestowed good hope on all human nature.

This is the saving Child whose being born the earthly and heavenly beings praised and He broke down the hedge of enmity by His manifestation⁴⁵⁴

We beseech You through this fragrant incense to bestow upon us peace and tranquility by Your love towards human kind, as You console us with Your hope and guide us by Your mercy and give us delight in the glory of Your greatness and of Your Father and of Your Holy Spirit.

8.5. *Sedro* for Third Hour

MF II, pp.508-9

O Eminent and exalted one whose advent the prophets proclaimed: the messengers announced⁴⁵⁵ Your descent and the righteous indicated Your mysteries through images⁴⁵⁶.

⁴⁵³ Is 41:18

⁴⁵⁴ Eph 2:14

⁴⁵⁵ *Izgadda* is peculiar to Eastern Aramaic. Actually it is an Accadian borrowing (*asgandu*) from Iranian. This noun is used in the Syriac at 2Cor 5:20 where the Greek has the verb *presbeuomen*. There St.Paul is speaking for the Apostles; but Aphrahat purports to quote Paul in applying the word also Christ 'as the Apostle says he became an ambassador of reconciliation and reconciled us with his Father' (*Dem XIV,597.15-17*). This title belongs to the Holy Spirit in the *AJT* (MURRAY R, *Symbols of Church and Kingdom*, p.173.)

⁴⁵⁶ Heb 1:1

One among them was saying that “I know that my Saviour is living”, and he was prophesying that “He will be revealed up on the earth at the end”,⁴⁵⁷

Another one was prefiguring the virgin from whom You were embodied that the burning bush that was not burnt up⁴⁵⁸.

One was comparing Your merciful descent to the dew up on the fleece⁴⁵⁹.

Another one had perceived Your condescendence mystically: He was singing “Praise to the One who is riding to the west”,⁴⁶⁰

One was crying out that “A star will shine out from Jacob and a leader will rise up from Israel”,⁴⁶¹ and another one was naming You the ‘Star’,⁴⁶²

One was writing that the shepherd will come out from Ephrata⁴⁶³ and was proclaiming that He will tend the souls with his sceptre⁴⁶⁴.

Another one was marking⁴⁶⁵ Your birth with the stone which was not hewn by hands⁴⁶⁶.

⁴⁵⁷ Jb 19:25

⁴⁵⁸ Ex 3:2

⁴⁵⁹ Jud 6:36-40

⁴⁶⁰ Ps 68:4

⁴⁶¹ Nb 24:17,19

⁴⁶² Lk 1:78; Zech 6:12

⁴⁶³ Ps 132:6

⁴⁶⁴ Mi 5:1-4

⁴⁶⁵ *ršm*

⁴⁶⁶ Dn 2:34

One was proclaiming and saying that He rose and extended on (measured) the earth to Your eternity⁴⁶⁷.

Another one was testifying that Your name exists before the sun⁴⁶⁸.

One was making known that all nations are blessed in You⁴⁶⁹ and was making heard that the entire coast lands are waiting for You⁴⁷⁰.

Another one was saying that “You are the High Priest forever”,⁴⁷¹ and was singing that “Kings will bring to You offerings⁴⁷²”.

One was revealing and announcing that A child has born for us and a son given to us⁴⁷³.

Another one was saying that he has seen You upon the exalted throne like an old man⁴⁷⁴.

Therefore we beseech You Christ, who has arranged all these for us, that You may grant us on this day of Your salvific birth that we may celebrate with spiritual joy and exultation. May we rejoice in You, being adorned with all the beauty of virtue, along with the virgin Mary, who gave You birth; And may we give thanks to You and to Your Father, and to Your Holy Spirit.

⁴⁶⁷ Hab 3:5

⁴⁶⁸ Is 41:25.

⁴⁶⁹ Jer 4:2

⁴⁷⁰ Is 60:9

⁴⁷¹ Ps 110:4

⁴⁷² Ps 68:29

⁴⁷³ Is 9:6

⁴⁷⁴ Dan 7:13

9. *Sedre for Sunday after Yaldo*

This Sunday has two *sedre*, one for the evening and the other for the morning. The same *sedre* for the *Lilyo* (1st and 2nd *qaumo*) of *Yaldo* are used for the Sunday after the *Yaldo*. The idea of the paradoxical descendance of the Great one is discussed with beautiful imageries. The unattainability of human minds to understand God, prophetic verses about Christ, and themes of Christology are expressed with beauty.

9.1. *Sedro for Ramšo*

MF II, pp.261-2

Praise to You, God the hidden Word, for there is none powerful⁴⁷⁵ like You. O Great One who became small at Your inhomination⁴⁷⁶, even so the fullness of Your greatness was not diminished⁴⁷⁷; O Most High who descended from the heaven while the throne of Your glory was not left empty by You.

O Fashioner of infants in wombs⁴⁷⁸ who placed Yourself willingly with in the ranks of infants and babies; O Mighty One⁴⁷⁹ of ages who placed Your compassion among the ranks of the weak; O Rich One⁴⁸⁰ by nature who in Your grace counted Yourself among the choirs of the poor; O

⁴⁷⁵ Ps 18:32; Is 26:4

⁴⁷⁶ ●

⁴⁷⁷ Jn 1:16

⁴⁷⁸ Jr 1:5

⁴⁷⁹ Is 9:6

⁴⁸⁰ 2 Cor 8:9.

Satisfier of the hungry⁴⁸¹ who made Yourself in need of the milk of Your mother.

You who causes fright to the supernal orders at Your might, fled from Herod to Egypt and caused its idols to shake⁴⁸². You who dried up the Red Sea in front of the Israelites,⁴⁸³ sucked milk from the breasts of the virgin.

What a great wonder has taken place today in the universe: God is born like an infant while the heavens tremble at Him and the tokens of the virginity of the mother who gives birth are preserved⁴⁸⁴. The Saviour is born in Bethlehem and He sends the star to Persia to proclaim it⁴⁸⁵.

He who carries the universe⁴⁸⁶ by his strength is swaddled like an infant⁴⁸⁷. The Infant is without the intervention of a man and the Son is

⁴⁸¹ Mt 5:6; Lk 1:53

⁴⁸² Mt 2:15

⁴⁸³ Ex 14:21

⁴⁸⁴ She carries a Child,

Yet her virginity remains

While still a virgin, she gives to her offspring

The milk that all mothers give.

Who is sufficiently able,

Who is there who dares to investigate this.

(BROCK S., *Bride of Light*, p.56);

⁴⁸⁵ Mt2:2

⁴⁸⁶ Jer 51:15

⁴⁸⁷ Lk 2:12

born without marital union, a wonder which the angels are proclaiming⁴⁸⁸, and the shepherds are running to see the marvel⁴⁸⁹. The wise men are worshipping and making offerings with fear⁴⁹⁰. The infant who sucks milk gives nourishment to creation.⁴⁹¹

To You, Christ our God, who have done all these miracles and wonders for us, we offer doxology and thanksgiving to Your Lordship. Therefore our Lord God, have pity on the suppliants, Your servants; adorn those who celebrate Your nativity; help the worshippers of Your name; exalt the horn of Your church; Cause your people to rejoice in Your love; bless Your inheritance with Your right hand.

Give rest to the departed faithful in Your Kingdom⁴⁹²; may they have delight in Your hope; make us and them worthy to rejoice and exult in Your bridal chamber⁴⁹³ at the time of Your manifestation, and to have joy at the light of Your countenance by Your grace, so that we and they may offer You praise and thanksgiving and to Your Father.

⁴⁸⁸ Lk 2:14

⁴⁸⁹ Lk 2:16

⁴⁹⁰ Mt 2:11

⁴⁹¹ Is 40:11

⁴⁹² Daniel 7:27 – The saints of Most High shall receive the kingdom. For Aphrahat sovereignty as is exercised in this world as well as the eschatological kingdom. The Christians are already sons of kingdom, but they have yet to realise their inheritance, the Church is not the kingdom. (*Dem.V*, 232.3-4).

⁴⁹³ *gnuno* (ܓܢܘܢܐ) – It is particularly important in Ephrem's religious vocabulary. It refers to the kingdom in its eschatological dimension or to the kingdom as realised or realisable here on earth by individuals. (Cp. BROCK S., "The Bridal Chamber of Light: a distinctive feature of the Syriac liturgical tradition", *The Harp* 18, (2005), pp.179-91).

9.2. *Sedro for Sapro*

MF II, pp.272

Christ our God, Son begotten⁴⁹⁴ from the Father, the divine Word⁴⁹⁵ of Your Begetter, the personal and natural wisdom of Him who sends You⁴⁹⁶. He is God from God⁴⁹⁷, Timeless from the Timeless. You were born from the Father without a mother, and are born from the mother without a father.

O Child unattainable to the intellect, Ungraspable by reason, incomprehensible to the mind, ineffable for the tongue, not to be interpreted by the mouth and not to be uttered by the lips.

O Child for whom enquiry flees, search holds back and investigation is alarmed⁴⁹⁸. O Child who are higher than the heavens, lower down than the earth, and deeper than the depths. O Child who are brighter than the light, more radiant than the Sun, and more excellent than the daylight.

The Child who was compared to a Lion's whelp⁴⁹⁹ by Jacob; Who was called 'Saviour' by Job⁵⁰⁰. David designated You as the Grass Herb⁵⁰¹

⁴⁹⁴ Jn 1:18, 3:16, 3:18

⁴⁹⁵ Jn 1:1-14

⁴⁹⁶ 1Cor 2:6

⁴⁹⁷ Jn 1:1

⁴⁹⁸ Mt 2:13-15

⁴⁹⁹ Gn 49:9; Rev 5:5

⁵⁰⁰ Jb 7:16, 10:20; 33:28; 22:17

⁵⁰¹ Ps 72:16

of the earth. By Isaiah, You were proclaimed 'Wonder'⁵⁰². By Jeremiah You were called the 'Radiance'⁵⁰³. By Micah, You were promised as the Sunrise⁵⁰⁴. By Daniel You were interpreted as the Stone of the mountain⁵⁰⁵.

O Child who is not contained by the heavens⁵⁰⁶ Yet you lay down in the cave. While the cherubim's chariot cannot contain You⁵⁰⁷, You were contained in the fleshy womb. You whom the fiery throne was not able to comprehend⁵⁰⁸, were laid in the manger of the animals. O Child who, while sitting upon the cherubim is held in honour on arms of flesh.

While travelling swiftly on the wings of the wind⁵⁰⁹, You were crawling like an infant on the earth. O Child who was embraced by Persia, while You were rejected from Jerusalem⁵¹⁰. While set aside by the Jews, You were honoured by the wise men; while held in contempt by the Pharisees and scribes,⁵¹¹ You were worshipped by the shepherds and the Magi. When darkness covered You, You were manifested by the star⁵¹². While persecuted by envy⁵¹³, You were received with love.

⁵⁰² Is 9:6

⁵⁰³ Jer 23:5; 33:15

⁵⁰⁴ Mi 4:7

⁵⁰⁵ Dn 2:35

⁵⁰⁶ Ps 145:35

⁵⁰⁷ Ez 1:1-28

⁵⁰⁸ Ez 1:1-28

⁵⁰⁹ Ez 1:20

⁵¹⁰ Mt 2:1

⁵¹¹ Lk 23:10

⁵¹² Mt 2:14

⁵¹³ Mt 2:14

Therefore, with cheerfulness we are uttering and say, being joined spiritually with the angels: Glory to God on High, peace on earth, as we offer in symbolic fashion gifts of the wise men, and bring presents like the shepherds with honour.

O adorable Firstborn of the God the Father⁵¹⁴, bestow upon us joy and spiritual happiness on this choice and holy day of the commemoration of Your blessed nativity.

O Lord, direct and make us blessed, perfect, pure, faithful, loving diligent and the excellent children; and may we offer You glory and thanksgiving and to Your Father.

⁵¹⁴ Ex 4:22; Jer31:9; Ps 89:27

CHAPTER-IV

COMPARISON WITH THE *SEDRE* IN EARLY MANUSCRIPTS OF FENQITHO

1. *Sedre* for the Period of *Suboro-Yaldo* in Early Manuscripts

In this chapter we discuss nine manuscripts, all in the British Library. Though we find many manuscripts with *sedre* prayers for the whole liturgical year in Wright's catalogue¹, here we have selected only these following nine manuscripts, since they are the oldest manuscripts having *sedre* prayers before or of the 12th century. The aim of this comparison is to see what parallels there are with the Mosul Fenqitho and what kind of changes have been introduced in the Mosul Fenqitho .

1.1. Ms. Add. 14518

According to Wright² this manuscript is of 9th or 10th century; it has 116 folios. It contains Anaphoras in the first part, beginning with the Anaphora of St. James (fol.1). The *sedre* in this manuscript are 22 in number. Among them two *sedre* (fol.26a *ܘܚܘܨܬܐ ܘܚܘܨܬܐ ܘܚܘܨܬܐ* and fol.58a *ܘܚܘܨܬܐ ܘܚܘܨܬܐ*) are attributed to John the Patriarch. Foll.19a -23a contain the *sedro* for *Yaldo*.

This *sedro* has the same contents as Add.14521(fol.1a), Add.14495 (foll.100a-103a) Add. 14494 (foll.20b-23a)& Add.17128 (74a-75a). The

¹ WRIGHT. W., *Catalogue of Syriac Manuscripts in the British Museum*, (London, 1870-72).

² WRIGHT. W., *Cat.*p.217.

1.2. Ms. Add. 14494

Wright dated this manuscript to the 9th or 10th century (Wright, *Catalogue*, p.217). It has 108 folios. The manuscript begins with a collection of Anaphoras (Anaphora of James, Anaphora of Gregory Nazianzen, until fol.8a). Fol. 9a and the following contain the Order of Baptism of Severos. The Order of the Consecration of water on the Epiphany begins on fol.16a.

From fol.19b onwards there is a large collection of *sedre* and prayers for the whole year until 90a. There are three short *sedre* in 19b having 8 or 7 lines each. In the theme of these first *sedre*, among them (*sedro d-qadmoyo*), it is very important to note the statement of the Christological stand of the Syrian Orthodox Church: 'one *kyono*, one *qnumo*'. The second *sedro*, having 7 lines, is called *sedro d-hussoyo*. It emphasises the idea of Divine Mercy and the grace of God. The third short *sedro* with 8 lines (fol.20a), emphasises the oneness of the Trinity and at the same time the individuality of the three Persons.

There are various *sedre* for different occasions until fol. 90a. Two *sedre* of John the Patriarch on repentance are found on foll.55a (*asna wa-hama*) & 65b (*sa-ha wa-ha*). A *sedro* of Athanasius of Antioch can be seen in the fol.73b, for the departed (*asna wa-hama; wa-ha wa-ha*). Fol 90a onwards there is a collection of prayers for various occasions that are arranged alphabetically (*ra-ha wa-ha; wa-ha wa-ha*).

In this manuscript there is one *sedro* for the Nativity of the Lord on foll.20b-23a (*sa-ha wa-ha wa-ha wa-ha*).

1.3. Ms. Add. 14521

This manuscript is of 10th century according to Wright *Catalogue*. p.384. It contains only 12 folios . There is a lacuna between fol.1 & fol.2. The leaves consist of portions of a collection of *sedre* and prayers for various occasions. Here the *sedre* are called *مهزنا* و *مهقنا* . In this manuscript the *sedre* begin with Nativity. There is only one *sedro* for Nativity in this manuscript on fol.1 and it is imperfect; that for *Denho* is on fol. 2.

The *sedro* for Nativity is evidently the same as that of Add. 14494 (foll.20b-23a), Add.14518 (foll.19a-23a) & Add 14495 (100a-103a). Following the *sedro* for *Denho*, there are *sedre* for Easter, New Sunday, Ascension, Pentecost, for the departed etc until foll.10a.

The prayers are arranged alphabetically though they are short and imperfect on foll.10a-11a. On folio 11a at the end of the prayers there is a subscription -

محم لهما ورحمة الله وسنة منيها وسنة
مهزنا و مهقنا و مهزنا و مهقنا

Fol.11a onwards contain prayers to be said at the end of the several daily offices-

لها ورحمة الله وسنة منيها وسنة منيها وسنة منيها وسنة منيها

Fol.11a contains prayer for the evening and in fol.12b prayer at compline (مهزنا).

The opening lines of the *sedro* for the Nativity on fol.1-
لها وسنة منيها وسنة منيها وسنة منيها وسنة منيها

(They were filled with rejoicing and amazement when they became aware of the goodness of Your kindness, and hastened to this good news.) This is the end of the *sedro* in Add.14494, 14495, 14518 & 17128.

1.4. Ms. Add. 14493

According to Wright, *Catalogue*, p. 219, this manuscript was written in the 10th century. It consists of 189 folios. This contains a large collection of *sedre*, and prayers for the cycle of the whole year (*ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ*). The manuscript begins with a collection of Anaphoras till fol.19b; e.g. the Anaphora of St James (revised by Jacob of Edessa), Anaphora of Cyril, Anaphora of the Holy Apostles, Anaphora of Celestine bishop of Rome, Julius bishop of Rome etc. Then the 'signing of the cup' or 'the benediction of the Chalice' of Severus of Antioch until foll.21a and 'prayer for the blessing of the Bread' follow until fol. 22b.

A collection of *proimion* (prefaces), *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ*, then continues on until fol. 25a. Here there are 10 *proimia* and 2 *hussoye* as introductions to the following *sedre*, from fol. 25b onwards, for the various occasions, until fol.123b.

Fol.124a onwards contain prayers between the *marmiyatha* of every day- *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ*. Prayers at the conclusion of each daily offices *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ* are contained on fol.130a onwards.

Fol.132a onwards contain prayers whilst using incense at various feasts (*ܘܚܘܨܐ ܘܚܘܨܐ*). In fol.137a there are prayers for the Nativity, Epiphany, and Commemoration of the blessed Virgin, which are omitted in their proper places.

Fol.137b onwards there are prayers for the people in the bema or sanctuary- *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ*, then follows prayers for monks *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ* from fol.140a.

There are prayers after the evening meal- *ܘܚܘܨܐ ܘܚܘܨܐ ܘܚܘܨܐ*

from fol.141b onwards. Fol.142b onwards other prayers for the meal and for drink (fol.144a onwards)- *ܘܢܩܘܠܐ ܘܦܥܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*

Fol.144a onwards contain miscellaneous prayers *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*. Among these prayers one is ascribed to Timothy of Alexandria- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ*. For a man who abjures a heresy (fol.145a onwards).

Admonitions and injunctions to those who enter the priesthood from fol.146a onwards- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*

In Fol.147b there is an extract from the book of Clement of Rome, *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*

called the 'Testament of our Lord' *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*.

Fol.148a onwards contain a collection of Ecclesiastical Canons.

Fol.162b onwards contain the Order of the Consecration of Water on the Epiphany- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*

The Order of the Consecration of the branches on Palm Sunday- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ* in the fol.163b onwards.

Fol.164a.the Order of the Washing of the feet – *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*

In fol.165a there are Versicles from the Psalms, to be chanted at the elevation of the Cross- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ* *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*.

Fol.165b onwards contain the Order of Baptism of Severus- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ* *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ*.

In fol.170b Benediction of the Wedding rings- *ܘܢܩܘܠܐ ܘܡܢܐ ܘܡܢܐ ܘܡܢܐ* etc.

Fol.172a onwards contain *sedre* for various occasions omitted in their proper places.

The Order of Tonsure, *ܘܘܢܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ*, in fol 176a; including a prayer of Jacob of Batnae⁴ (fol.176b) and an exhortation in fol.178b onwards.

In fol.179b-182a there are various canons followed by examples of salutations in Arabic but written in Syriac script and in Syriac as well.

In fol.182b, a prayer to be used on the Thursday of Passion or Holy Week instead of the Oratio Pacis- *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ* *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ*

Fol.183a onwards contain the Anaphora of Clement, bishop of Rome: *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ*

Various *sedre* and prayers in fol.186a and onwards until fol.189b. Among them one is entitled “the prayer which St.John (the Baptist) taught his disciples”, *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ* in fol.188a.

There are few *sedre* having similarities with the Mosul Fenqitho. The *sedro* in foll. 30b-31a has similarity with the *sedro* for the Birth of John the Baptist, *Lilyo 1st qaumo*. Fol 31b-33a is similar to the *sedro* for the Sunday before *Yaldo, Sapro*.

List of the *sedre* with opening first few lines for the *Suboro*-Nativity in the Ms-

— *Sedro* for the Annunciation to Zachariah *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ*

ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ

(foll.27a-27b). *ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ ܘܘܫܘܥܝܐ*

4 Jacob of Sarug is called Jacob of Batnae.

1.5. Ms. Add. 17128

This manuscript, consisting of 193 folios, is considered by Wright to be of the 10th or 11th century⁵, though foll.1-10, 66-70, and 183-192 are somewhat later than the rest.

It contains various prayers and *sedre* to be used at the celebration of the Holy Eucharist (fol. 1a-1b). In fol.2a onwards contain *sedre*, though they are incomplete. There are different prayers in fol.8a onwards *رحمة الله وبركاته*. In fol.11b onwards contain a collection of Anaphoras (12 Apostles in the fol 11b onwards, St James in the fol 13b onwards, Ignatius in the fol 18b onwards, Dionysius the Areopagite in the fol.23b onwards, Cyril of Jerusalem in the fol. 28b onwards, Gregory of Nazianzus in the fol.33a onwards etc). This is followed by the various Orders of service -1-the Benediction of Chalice (Severus of Antioch-*رحمة الله وبركاته* fol.41a onwards, John Chrysostom-*رحمة الله وبركاته* fol.41b); 2-the Order of Baptism (Severus, *رحمة الله وبركاته* fol.44b onwards, Timothy of Alexandria *رحمة الله وبركاته* fol. 53 onwards); 3-the Consecration of the water on the Epiphany *رحمة الله وبركاته* (fol.60b). Then follows a collection of *proemia* fol.66a onwards.

The *proimion* in fol.66a is without title and incomplete also. Fol.69b onwards contain the *proimia* before the *sedre* of the Anaphora. Fol.70a onwards, there are *proimea* before the *sedre* of the Dead. There are *proimia* before the *sedre* of Baptism *رحمة الله وبركاته* from fol.70b onwards.

5 WRIGHT, *Catalogue*, pp.226-227.

Fol.62a- The Order of Cana of Galilee, **حميتا**

Fol.63a- Lent

Fol.68a- The Commemoration of the seven Youths of Ephesus.

Fol.69b-The Miracles of our Lord

Fol.72b-The Annunciation of the blessed Virgin **لشمه حبه و حبرا الله**

Fol.76b-The Miracles

Fol.79b-The Resurrection of our Lord

Fol.85b-New Sunday

Fol.87a-The Ascension of our Lord

Fol.91b- The Pentecost

Fol.96a-The commemoration of any one Saint

Fol.99a-The Transfiguration **حله و احه**

Fol.101a-The holy Cross

Fol.103a-The Decease of the blessed Virgin Mary **لشمه حبه و حبرا الله**

Fol.105a-The commemoration of the Apostles

Fol.107b-of priests **لشمه و حبرا**

Fol.109a-of St.Peter and St.Paul

Fol.110a-of St.Thomas

Fol.113b-of Bar-Sauma

Fol.116b-of Elias

Fol.117b-of Simeon the Stylite **لشمه و حبرا**

Fol.119a-of Monks

Fol.121a-of any one Saint *حسب صومعنا*

Fol.122b-of the blessed Virgin *حسبنا الله مدبر*

Fol.125b-of the Dead *حسبنا*

Fol.127b-of the Martyrs

Fol.128b-of the blessed Virgin *حسبنا الله*

Various Prayers in Fol.129a

For a sick person; when a priest enters a house *رحمنا من اجل صومنا*

; For a Child *رحمنا من اجل*; For one who has broken his oath

and repents *رحمنا من اجل صومنا*; Over a vessel in which any

unclean thing has been drowned, *رحمنا من اجل صومنا*; For one

setting out on a journey *رحمنا من اجل صومنا*

In the manuscript there is no *sedro* found for the Sunday before the Nativity of our Lord. But one *sedro* is found for the Massacre of the Innocents on foll. 29b-31a (*رحمنا من اجل صومنا*) which is placed before the Nativity of our Lord. But in the present calendar it is found only after the feast of Nativity of our Lord.

From foll 33a-43a, there are three *sedre* (foll.33a-35b; 36a-40a; 40a-43b) for the Nativity of our Lord.

The third *sedro* is attributed to St Ephrem from foll.40b-43a. In the Mosul Fenqitho there is no such *sedro*.

List of the *sedre* with opening first few lines for the *Suboro-Yaldo* period :

2. List of all *Sedre* for *Suboro-Yaldo* in the Mosul Fenqitho and their parallels in the Manuscripts

<i>Suboro-Yaldo Season</i>	<i>MF</i>	<i>MSS</i>
Annunciation to Zachariah, <i>Ramšo</i>	<p> ܟܪ ܩܝܝܝܢ ܘܥܝܝܢ ܘܥܝܢ ܘܥܝܢ ܡܠܟܐ ܘܐܬܐ ܕܝܫܐ ܡܥܡܐ ܡܡܫܐ </p>	
<i>Lilyo Ist qaumo</i>	<p> ܐܠܗܐ ܡܢܝܥܐ ܘܡܠܝܥܐ ܬܫܡܝܐ ܦܡܝܢ ܕܗܐ </p>	
<i>Lilyo IInd qaumo</i>	<p> ܡܡܫܐ ܐܠܗܐ ܘܡܠܝܥܐ ܘܐܠܝܥܝܢ ܕܒܪ ܕܠܗܘܐ ܐܠܗܐ ܕܠܗܘܐ ܡܡܫܐ ܐܠܗܐ </p>	
<i>Sapro</i>	<p> ܟܪ ܩܝܝܝܢ ܡܝܢ ܕܝܢܐ ܡܥܡܐ ܡܠܟܐ ܘܡܠܝܥܐ ܘܡܠܝܥܐ ܘܐܠܐ ܕܠܗܘܐ </p>	
3 rd Hour	<p> ܕܠܗܘܐ ܘܡܠܝܥܐ ܘܡܠܝܥܐ ܕܠܗܘܐ ܕܠܗܘܐ </p>	
Annunciation to Mary, <i>Ramšo</i>	<p> ܟܪ ܡܡܫܐ ܟܪ ܡܡܫܐ ܡܡܫܐ ܡܡܫܐ ܐܠܗܐ ܘܡܠܝܥܐ </p>	
<i>Lilyo Ist qaumo</i>	<p> ܡܡܫܐ ܟܪ ܡܡܫܐ ܡܡܫܐ ܘܡܠܝܥܐ ܡܡܫܐ ܡܡܫܐ ܘܡܠܝܥܐ </p>	
<i>Lilyo IInd qaumo</i>	<p> ܡܡܫܐ ܘܡܠܝܥܐ ܡܡܫܐ ܘܡܠܝܥܐ ܡܡܫܐ ܐܠܗܐ </p>	
<i>Sapro</i>	<p> ܐܠܗܐ ܐܬܐ ܘܡܠܝܥܐ ܡܡܫܐ ܘܡܠܝܥܐ ܕܠܗܘܐ ܡܡܫܐ ܡܡܫܐ ܡܡܫܐ </p>	
Visitation of Mary to Elizabeth, <i>Ramšo</i>	<p> ܡܡܫܐ ܐܠܗܐ ܘܡܠܝܥܐ ܕܠܗܘܐ ܡܡܫܐ </p>	

<i>Lilyo Ist qaumo</i>	<p> ܟܪܝܢܐ ܡܥܫܐ ܡܢ ܡܢܪܐ ܡܠܟܐ ܗܠܐ ܡܠܟܐ ܡܢ ܡܢܪܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Lilyo IInd qaumo</i>	<p> ܟܪܝܢܐ ܡܥܫܐ ܟܪܝܢܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Sapro</i>	<p> ܡܢܢܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
Birth of John the Baptist, <i>Ramšo</i>	<p> ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	Cp ⁹ .Add.14493, foll.30b-31a. ¹⁰
<i>Lilyo Ist qaumo</i>	<p> ܟܪܝܢܐ ܡܥܫܐ ܡܢ ܡܢܪܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Lilyo IInd qaumo</i>	<p> ܟܪܝܢܐ ܡܥܫܐ ܡܢ ܡܢܪܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Sapro</i>	<p> ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	¹¹ Add.17271, foll.22a- 24b.
Revelation to Joseph, <i>Ramšo</i>	<p> ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Lilyo Ist qaumo</i>	<p> ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Lilyo IInd qaumo</i>	<p> ܟܪܝܢܐ ܡܥܫܐ ܟܪܝܢܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	
<i>Sapro</i>	<p> ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ </p>	¹¹ Add.17271, foll.26a- 28a.

⁹ Some similarities.

¹⁰ These are prayers (ܪܫܘܢܐ) in the above mentioned manuscript, which are similar to MF *sedre*.

¹¹ Very similar.

	ḥalāḥāh fihimā	
Sunday before <i>Yaldo, Ramšo</i>	ḥimā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	
<i>Lilyo Ist qaumo</i>	ḥimā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	
<i>Lilyo IInd qaumo</i>	ḥāḥā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	
<i>Sapro</i>	ḥāḥā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	~Add.14493, foll.31b-33a. ~Add.14498, foll.45b-47a. Add.17272, foll.75b-77b.
<i>Yaldo, Ramšo</i> ¹²	ḥāḥā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	~Add.14498, foll.47b-49a.
<i>Lilyo Ist qaumo</i>	ḥimā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	~Add.17128, foll. 75a-75b.
<i>Lilyo IInd qaumo</i>	ḥimā ḥāḥā hiniā wihā āḥā wāḥā ḥimā ḥāḥā hiniā wihā ḥimā	

¹² The *sedro* in MF is also to be found in the Pampakuda *M'ad'dono*, (1979) pp.103-113.

	ܘܡܥܝܢܐ ܐܬܐ ܘܡܥܝܢܐ	~Add. 17128, foll.73a-73b.
<i>Sapro</i>	ܡܥܝܢܐ ܐܬܐ ܘܡܥܝܢܐ ܕܥܘܠܐ ܘܡܥܝܢܐ	
3 rd Hour	ܘܡܥܝܢܐ ܡܥܝܢܐ ܘܡܥܝܢܐ ܡܥܝܢܐ	Cp. Add.17271, foll.33a-33b.
Sunday after <i>Yaldo</i> , <i>Ramšo</i>	ܡܥܝܢܐ ܕܥܘܠܐ ܡܥܝܢܐ ܡܥܝܢܐ ܘܡܥܝܢܐ ܡܥܝܢܐ	
<i>Sapro</i> ¹³	ܕܥܘܠܐ ܡܥܝܢܐ ܘܡܥܝܢܐ ܘܡܥܝܢܐ	

The early manuscripts before or of the 12th centuries only give *sedre* for *Yaldo*, not for all *suboro* Sundays. Mar Klimis will have compiled the MF from later manuscripts where the full range of Sundays of the period *Suboro-Yaldo* were present.

3. Comparison of Select *Sedre* of MF with the Manuscripts

The following section begins with a comparison of selected MF *sedre* with their counterparts in the manuscripts. The purpose of these comparisons is to learn something about the sources of MF. It also helps to illustrate the gradual process of the development of the *sedre*.

For technical reasons, the numbering of the sentences are given at the end of each sentences for the Syriac,. This numbering refers not only to full sentences but also sometimes to phrases.

¹³ *Yaldo Lilyo* Ist and 2nd *qaumo sedre* are used for the Sunday after *Yaldo Lilyo* Ist and 2nd *qaumo sedre* in MF.

2 You are the one who, when You saw our human race entangled in utter perdition, and complete destruction, 3 You, the eternal Son of the eternal Father tabernacled ¹⁵ in the womb of the Holy Virgin; 4 You completed nine whole months, 5 You were born from her according to the flesh beyond the order of the nature, 6 You shone out and came forth from her in birth, as perfect God and perfect man in two natures and one hypostasis.

7 On the glorious day of Your birth You have filled the whole of creation with happiness, 8 You have made earth into heaven once again and mingled¹⁶ the angels and human beings with each other. 9 For the manger in which You were lying was surrounded by the angels 10 making joyful sounds and saying “Glory to God on high, peace and tranquillity on earth and good hope to the human kind”,¹⁷ 11 while Mary the blessed mother, was offering You praise and worship with lovely lullabies.

12 Joseph too, the just from Nazareth was holding in holiness and honour her who gave birth to You, honouring her as the one who had given birth to God¹⁸ and through her he was deemed worthy to be called father of Your incarnate state which happened without marriage and the sexual intercourse of man.

13 Therefore we too, Your sinful servants, beseech Your mercy that You do not enter into judgement with us, 14 because at Your inhomination You have removed us from the tyranny of the accuser.

¹⁵ Jn 1:14; Lk 1:35; At 2:26

¹⁶ Heb 3:14

¹⁷ Lk 2:14

¹⁸ Mt 1:24-25

3.1.3. Translation

Ms Add.17128

1 O Christ God, who is worthy to praise Your salvific incarnation which is for us ?. 2 You are the one who, when You saw our human race which by harsh violence was brought down and ended up in utter destruction. 3 You the eternal Image of the eternal Father, who tabernacled²¹ in the womb of the Virgin; 4 You completed nine whole months, 5 You were born from her beyond nature, 6 You came forth from her as perfect God and perfect man; while You were not known as two or in two but rather Your two natures concur into one. For God is the one who takes and is taken. You preserved Your virgin mother. 7 On the day of Your Nativity from her in Bethlehem of Judea You have filled the universe with happiness and joy. 8 You have made earth too, into heaven and mingled²² the angels and human beings. 9 For the manger in which You were laid was surrounded by the arch-angels and angels, 10 while on the other hand, the Seraphims were stirring the cave with the strokes of their wings. 10.1 The shepherds were given an announcement by the angels, and they were running to Bethlehem to confirm of the Good News. 10.2 The company of the prophets became aware in their graves because at Your Nativity their words were explained.

10.3 The angel was seen by the wise men in the form of the star, with the result that it drew them to the honour of divine worship. 11 Mary was offering You worship with joy and fear. 12 On the other hand Joseph was honouring Mary in holiness and reverence because of Him through

²¹ Jn 1:14; Lk 1:35; Acts 2:26

²² Heb 3:14

<p>صُنِّيَ سَبْرٌ عِنْدَ مَا 6</p>	<p>صَحِيحٌ لَمْ يَكُنْ صِنًا وَحَسْبُ وَهِيَ الْكَلِمَةُ حِينَ ٥٥ وَعَمَّا ٥٥٥ وَأَمَّا ٥٥٥ حَسْبُ حَسْبُ حَسْبُ ٥٥٥٥</p>
<p>وَحَسْبُهَا حَسْبُهَا وَحَسْبُهَا حَسْبُهَا 7</p>	<p>وَحَسْبُهَا وَحَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا وَحَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 7</p>
<p>لَاؤُحًا صَحِيحٌ لَمْ يَكُنْ حَسْبُهَا حَسْبُهَا 8</p>	<p>لَاؤُحًا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 8</p>
<p>أَهْوَى حِينَ ٥٥ وَحَسْبُهَا ٥٥٥٥ 9</p>	<p>أَهْوَى حِينَ ٥٥ وَحَسْبُهَا ٥٥٥٥ حَسْبُهَا مَخْلَاطٌ مَخْلَاطٌ مَخْلَاطٌ مَخْلَاطٌ مَخْلَاطٌ 9</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 10</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 10٥٥٥٥</p>
<p>وَحَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 101</p>	<p>وَحَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 101</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 102</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 102</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 103</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 103</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 11</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 11٥٥٥</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 12</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 12</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 12</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا 12</p>
<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا</p>	<p>حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا حَسْبُهَا</p>

2-You are the one who, when You saw our human race <i>entangled in utter perdition, and complete destruction,</i>	2-You are the one who, when You saw our human race <i>which by harsh violence was brought down and ended up in utter destruction.</i>
3-who tabernacled in the womb of the <i>Holy</i> Virgin;	3-who tabernacled in the womb of the Virgin;
4-You completed nine whole months,	4-You completed nine whole months,
5-You were born from her according to the flesh beyond <i>the order</i> of the nature,	5-You were born from her according to the flesh beyond nature,
6- <i>You shone out and came forth from her in birth, as perfect God and perfect man in two natures and one hypostasis.</i>	6-You came forth from her as perfect God and perfect man; <i>while You were not known as two or in two but rather Your two natures concur into one. For God is the one who takes and is taken. You preserved Your virgin mother.</i>
7-On the <i>glorious</i> day of Your <i>birth</i> You have filled <i>the whole of creation</i> with happiness.	7-On the day of Your <i>Nativity</i> from her in <i>Bethlehem of Judea</i> You have filled the <i>universe</i> with happiness <i>and joy.</i>
8-You have made earth into heaven <i>once again</i> and mingled the angels	8-You have made earth <i>too,</i> into heaven and mingled the angels and

and human beings <i>with each other</i>	human beings.
9-For the manger in which You were lying was surrounded by the angels .	9-For the manger in which You were laid was surrounded <i>by the arch-angels</i> and angels,
10-making joyful sounds and saying “Glory to God on high, peace and tranquillity on earth and good hope to the human kind”	10-while on the other hand, the Seraphims were stirring the cave with the strokes of their wings .
	10.1-The shepherds were given an announcement by the angels, and they were running to Bethlehem to confirm the Good News.
	10.2-The company of the prophets became aware in their graves because at Your Nativity their words were explained.
	10.3-The angel was seen by the wise men in the form of the star, with the result that it drew them to the honour of divine worship.
11-while Mary the blessed mother, was offering You praise and worship with lovely lullabies.	11-Mary, was offering You worship with joy and fear.
12-Joseph too, the just from Nazareth was holding in holiness	12-On the other hand Joseph was honouring Mary in holiness and

<p><i>and honour her who gave birth to You, honouring her in as the one who had given birth to God and through her he was deemed worthy to be called father of Your incarnate state which happened without marriage and the sexual intercourse of man.</i></p>	<p><i>reverence because of Him through whom he was deemed worthy to be called father of Your incarnate state.</i></p>
<p><i>13-Therefore we too, Your sinful servants, beseech Your mercy that You do not enter into judgement with us,</i></p>	<p><i>13-But we too, Your sinful servants who have been held worthy to celebrate Your being born in the flesh , beseech You Lord our Lord, that You may not keep in mind our iniquities for ever. But recalling the inclination of our evil thoughts, do not enter into judgement with us.</i></p>
<p><i>14-because at Your inhomination You have removed us from the tyranny of the accuser.</i></p>	<p><i>14-but the fact that, in Your Economy You have removed us from the power of the accuser.</i></p>
<p><i>14.1-But may You make us worthy of that heavenly glory which is preserved for the perfect;</i></p>	
<p><i>15-so that may we offer eternal glory to You and to Your Father, and to Your Holy Spirit now and forever Amen</i></p>	<p><i>15-So that may we offer You glory and thanksgiving and to Your Father, and to Your living, holy, good and life giving Spirit consubstantial with You, now and forever Amen</i></p>

The Ms often gives more details; thus, for example: “The company of the prophets became aware in their graves because at Your Nativity their words were explained; The shepherds were given an announcement by the angels, and they were running to Bethlehem to confirm the Good News; The angel was seen by the wise men in the form of the star, with the result that it drew them to the honour of divine worship”. In all these cases MF provides few details.

3.1.6. Theological Stand of Mar Klimis

The christological stand of Mar Klimis is Catholic, as is very clear from this *sedro* –(6)²³ *You shone out and came forth from her in birth, as perfect God and perfect man in two natures and one hypostasis. In the Ms-(6)You came forth from her as perfect God and perfect man; while You were not known as two or in two but rather Your two natures concur into one. For God is the one who takes and is taken. You preserved Your virgin mother.* This is the standard Syrian Orthodox formulation.

“Joseph too, the just from Nazareth was holding in holiness and honour her who gave birth to You, honouring her in as *the one who had given birth to God* and through her he was deemed worthy to be called father of Your incarnate state *which happened without marriage and the sexual intercourse of man*” (MF line 12) Mar Klimis tries to give emphasis that this Incarnation happened without any male participation whereas in the Ms this is not specifically mentioned. ‘The One who gave birth to God’ admits the fact that Mary is *theotokos*.

“But may You make us worthy of that heavenly glory which is preserved for the perfect” in MF (15) has no parallel in the Ms. Mar Klimis

²³ Line number in the translation.

remaining God after this birth in time from which every tongue, thought, and sense of hearing holds back.

7Therefore, while we prostrate before Your kindness, 8 we beseech You, the Child without beginning who has been born for us now, and You the Son who has been given us as a Saviour²⁹ 9in this way, that You may not turn our feasts into mourning because of the multitude of our iniquities and the ingathering of our debts, by which we have provoked You³⁰ and from our part have disturbed the serenity of the overflowing depth of Your compassion which by nature cannot be disturbed; 10rather, turn back to us the enjoyment of Your salvation and gladden us with the splendour of Your glory, like the simple shepherds at the time of Your birth³¹.

11 Mingle us who are gathered in Your holy name with the crowds of heavenly hosts which were celebrating You at that time³² and strengthen us so that we may cry out and say with them "Glory to God on high and on earth, peace and good hope to human beings³³ .

11.1 Prepare us as a dwelling place or abode as in Bethlehem, Ephrata³⁴, for You, and for Your parents Joseph and Mary. 11.2 Nourish us with Yourself, as with the bread which gives life,³⁵ and support our hearts enfeebled with hunger³⁶, with that nourishment which is from Your word.

²⁹ Lk 2:12

³⁰ Jr 44: 3,8

³¹ Lk 2:17

³² Lk 2:14

³³ Lk 2:14

³⁴ Ps 132:6; Mich 5:2

³⁵ Jn 6:54

³⁶ Acts 14:17

12 May we honour You on the altar, as in the manger in which You rested and were sung to by Your mother who is worthy of blessings. 13 May we rejoice and be delighted in You; may we be adorned with the garment of glory that comes from Your swaddling clothes, and be guided by the angelic power as by the star³⁷ to the place where we may offer You sacrifices of praise and thanksgiving, various different and acceptable offerings, 14 not like the Magi, of gold, myrrh, and frankincense in which symbols are depicted and which show the things to come; but rather, faith, hope in You, and love which is bound with Your love.

15 May You deliver us here from the spiritual and utterly deceitful Herod³⁸ who longs to destroy our souls. We may return by Your divine revelation to our former place, the Church of the first born³⁹ which is above this world by another way⁴⁰, that of righteousness without the sin in which we came to this world.

16 May we rejoice in You in the great clamour of the feast which does not pass away, once we are placed in it (Church of the first born); and we may give You thanks and praise with Your Father and Your Holy Spirit.

3.2.2. Ms. Add. 17128

Follt 73a-73b

محمدا الله ورحمة. ٥٥ حيا سببا مصلحا ورحمة الله اطا. ٥٥ واما مصلحا ورحمة
 لقتلا ورحمة. ٥٥ مصلحا لصلحا ورحمة. ٥٥ ورحمة لصلحا لصلحا ورحمة. ٥٥

³⁷ Mt 2:9

³⁸ Mt 2:1-9

³⁹ Col 1:15-18; Heb12:23

⁴⁰ Mt 2:12,

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 وازحدا وحتا حذا ولا ولا وازحدا

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⁴¹ later addition, it is written above the line.

accepted to allow Yourself to descend to such an extent towards us; 5 You bent down the exalted heaven⁴⁵ which is full of Your splendour and You became a child upon the earth for us, the children of the earth, 5.1 while You united to Yourself the flesh endowed with life, established by the Holy Spirit and the substance of the holy virgin. 6 After Your divine birth from her she remained with purity and splendour of holiness with the token of her virginity being preserved mystically which is beyond every intellect, tongue and hearing.

7 Therefore, while we prostrate before Your kindness, we beseech You, the Child without beginning who has been born for us now, 7.1 the divine first born Son who has been given us, the one who existed before the worlds without beginning and beyond the time who has been revealed for our salvation in the flesh, 8 You who gladdened the world for us, that by Your abundant mercy, may You turn and have pity up on us. 8.1 May You look at us tranquilly with the eye of mercy as You were born for us. You did not become for Yourself, but for our salvation You became enfleshed. 8.2 At Your birth filled with blessings, You dwelt indeed for us and for the distress and curse which began for us at our birth. 8.3 Thus now on this day of Your birth may You release, wipe out and cut off from our souls the fetters and bonds of sin. 8.4 By Your grace which has grown strong for us through Your birth in the flesh set us free from all the demonic oppressions and violences. Pardon, blot out and forgive our transgressions and sins. 9 While we rejoice with hymns of Your glory and praise Your kindness, may

⁴⁵ Ps 18:9, 144:5.

You not turn our feast into mourning, because of our iniquity which has provoked You, 9.1 but may You make us worthy by Your mercy to celebrate splendidly, peacefully, and with holiness as is right for the honour of Your salvation. 10 Like the simple shepherds at the time of Your birth, enlighten our hearts with the holy splendour of Your glory. 11 Renew for us the enjoyment of Your salvation which came to the whole world according to the hymn of the angels. With the praises which are befitting to Your greatness show us to be mingle and the blessed with them and preserved undefiled, who confess Your incomprehensible descent.

12 May we see You on the altar, as in the manger into which You descended and were sung to by Your mother who is worthy of blessings. 13 May we rejoice and be delighted in You; and be guided by the angelic power as by the star⁴⁶ to the place where we may offer You a sacrifice of praise and thanksgiving. 14 Again we beseech You Lord in Your kindness that You may give in Your grace, peaceful times, years of happiness and of its blessings to the whole world, 15 removing all difficult trials, rebellions, and rods of the anger from the earth and her dwellers, and blotting out the divisions and disputes among the peoples and the kingdoms by Your love towards human beings. Cause Your right hand to overshadow the holy Church, and renew her with Your salvation and establish her according to Your promise. 16 Heal those who are sick in her, give relief to the afflicted in her. In Your kindness satisfy those who are hunger and thirsty and who seek You. Grant to all of us the obedience, which is proper to the children of God.

⁴⁶ Mt 2:9

	<p>3.1 <i>You who are the thought filled with goodness and love towards human beings were pleased with us before the worlds with Your blessed Father who also has infinite mercy on us.</i></p>
<p>4-You gladly accepted to allow Yourself to descend to such an extent towards us;</p>	<p>4 You gladly accepted to allow Yourself to descend to such an extent towards us;</p>
<p>5-You bent down the exalted heaven which is full of Your splendour and You <i>descended</i> and became a child upon the earth for us, the children of the earth,</p>	<p>5 You bent down the exalted heaven which is full of Your splendour and You became a child upon the earth for us, the children of the earth,</p>
	<p>5.1 <i>while You united to Yourself the flesh endowed with life, existed by the Holy Spirit and the substance of the holy virgin</i></p>
<p>6-<i>while remaining God after this birth in time</i> from which every tongue, thought, and sense of hearing holds back.</p>	<p>6 <i>After Your divine birth from her she remained with purity and splendour of holiness with the token of her virginity being preserved mystically</i> which is beyond every intellect, tongue and hearing.</p>
<p>7-Therefore, we beseech You, the Child without beginning who has</p>	<p>7 Therefore, we beseech You, the Child without beginning who has</p>

<p>been born for us now, and <i>to You the Son who has been given us as a Saviour.</i></p>	<p>been born for us now, <i>the divine first born Son who has been given us,</i></p>
	<p>7.1 <i>the one who existed before the worlds without beginning and beyond the time who has been revealed for our salvation in the flesh, You who gladdened the world for us,</i></p>
<p>8 while we prostrate before Your kindness</p>	<p>8 while we prostrate before Your kindness <i>that by Your abundant mercy , may You turn and have pity up on us</i></p> <p>8.1 <i>May You look at us tranquilly with the eye of mercy as You were born us. You did not become for Yourself, but for our salvation You became enfleshed.</i></p>
	<p>8.2 <i>At Your birth filled with blessings You dwelt indeed for us and for the distress and curse which began for us at our birth.</i></p>
	<p>8.3 <i>Thus now on this day of Your birth may You release, wipe out, and cut off from our souls the fetters and bonds of sin.</i></p>

	<p>8.4 <i>By Your grace which has grown strong for us through Your birth in the flesh set us free from all the demonic oppressions and violences. Pardon, blot out and forgive our transgressions and sins.</i></p>
<p>9-in this way, that You may not turn our feast into mourning because of the <i>multitude</i> of our iniquities and <i>the ingathering of our debts</i>, by which we have provoked You and <i>from our part have disturbed the serenity of the overflowing depth of Your compassion which by nature cannot be disturbed;</i></p>	<p>9 While we rejoice with hymns of Your glory and praise Your kindness may You not turn our feast into mourning, because of our iniquity which provoked You,</p>
	<p>9.1 <i>but may You make us worthy by Your mercy to celebrate splendindly, peacefully, and with holiness as is right for the honour of Your salvation.</i></p>
<p>10-rather, <i>turn back to us the enjoyment of Your salvation and gladden us with the splendour of Your glory, like the simple shepherds at the time of Your birth.</i></p>	<p>10 Like the simple shepherds at the time of Your birth, <i>enlighten our hearts with the holy splendour of Your glory.</i></p>

<p>11-Mingle us who are gathered in Your holy name <i>with the crowds of heavenly hosts which were celebrating You at that time and strengthen us so that we may cry out and say with them "Glory to God on high and on earth, peace and good hope to human beings .</i></p>	<p>11 <i>Renew for us the enjoyment of Your salvation which came to the whole world according to the hymn of the angels. With the praises which are befitting to Your greatness show us to be mingle and blessed with them and preserved undefiled who confess Your incomprehensible descent.</i></p>
<p>11.1-<i>Prepare us as a dwelling place or abode as in Bethlehem, Ephrata, for You, and for Your parents Joseph and Mary.</i></p>	
<p>11.2-<i>Nourish us with Yourself, as with the bread which gives life, and support our hearts enfeebled with hunger, with that nourishment which is from Your word.</i></p>	
<p>12-May we honour You on the altar, as in the manger in which You rested and were sung to by Your mother who is worthy of blessings.</p>	<p>12 May we honour You on the altar, as in the manger in which You rested and were sung to by Your mother who is worthy of blessings.</p>
<p>13-May we rejoice and be delighted in You; <i>may we be adorned with the</i></p>	<p>13 May we rejoice and be delighted in You; and be guided by the angelic</p>

<p><i>garment of glory that comes from Your swaddling clothes, and be guided by the angelic power as by the star to the place where we may offer You a sacrifice of praise and thanksgiving, various different and acceptable offerings,</i></p>	<p>power as by the star to the place where we may offer You a sacrifice of praise and thanksgiving.</p>
<p><i>14-not like the Magi, of gold, myrrh, and frankincense in which symbols are depicted and which shows the things to come; but rather, faith, hope in You, and love which is bound with Your love</i></p>	<p><i>14Again we beseech You Lord in Your kindness that You may give Your grace, peaceful times, years of happiness and of its blessings to the whole world,</i></p>
<p><i>15-May You deliver us here from the spiritual and utterly deceitful Herod and who longs to destroy our souls. We may return by Your divine revelation to our former place, the Church of the first born which is above this world by another way, that of righteousness without the sin in which we came to this world.</i></p>	<p><i>15 removing all difficult trials, rebellions, and rods of the anger from the earth and her dwellers, and blotting out the divisions and disputes among the peoples and the kingdoms by Your love towards human beings. Cause Your right hand to overshadow the holy Church, and renew her with Your salvation and establish her according to Your promise.</i></p>
<p><i>16-May we rejoice in You in the great clamour of the feast which</i></p>	<p><i>16Heal those who are sick in her, give relief to the afflicted in her.In</i></p>

<p><i>does not pass away, once we are placed in it (Church of the first born); and we may give You thanks and praise with Your Father and Your Holy Spirit</i></p>	<p><i>Your kindness satisfy that those who are hunger and thirsty and who seek You. Grant to all of us the obedience, which is proper to the children of God.</i></p>
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3.2.6. Adaptations of Mar Klimis

Mar Klimis tries to emphasize 1-the divine nature of Christ- ‘the supreme glory of all goodness, You are equal to Your Begetter in *divine* nature. You are the splendour of His glory, and the image of His very *Being*’ (box-2). In the Ms instead of ‘Being’, ‘Substance’, *qnoma* or ‘hypostasis’ is given.

‘While remaining God after this birth in time from which every tongue, thought, and sense of hearing holds back’(box-6). Here in MF, ‘He remained as God after his birth’, but the Ms states instead that ‘Mary remained as virgin after His birth’. Box no.8 also shows the divine nature in Christ after His second birth; adding ‘by which we have provoked You’ ‘and from our part have disturbed the serenity of the overflowing depth of Your compassion which by *nature* cannot be disturbed’.

2 Christ is the Saviour-‘ Therefore, while we prostrate before Your kindness, we beseech You, the Child without beginning who has been born for us now, and to You the Son who has been given us as a Saviour’ (box.no.7). Ms does not refer specifically to the salvific aspect of Christ.

3-Clothing imagery and Baptism-This clothing imagery connected with baptism is not seen in the Ms. In MF the swaddling clothes of Jesus are compared to the garment of glory. ‘May we rejoice and be delighted in You; may we be adorned with the garment of glory that comes from Your swaddling clothes’(box.no.15).

united with the great Mind, 5 You became flesh⁵⁰ and tabernacled in the Virgin Mary whom You filled with holiness and from her You became man in a holy fashion.

6 Your conception was announced by the watcher⁵¹ and Your birth by the multitudes of angels⁵². 7 By Your conception You have sanctified all the conceptions and by Your birth liberated the generations of those born subsequent to the bitter curse⁵³, which had dominated our wretched and miserable race because of the transgression .

8 And on account of this let us cry out today and say with the holy angels in the same harmonious utterance of praise 9 a new “glory to God in the highest⁵⁴ ; and peace and conversion to earthly beings ; hope and joy to human beings”⁵⁵;

10 For today they who were driven out and rejected⁵⁶ have become inheritors and children.

11 Today a Saviour is born for us truly who is the Lord Christ in the city of David, as it was announced to us by the angels.⁵⁷

12 Today the angelic hosts and multitudes of human beings with great joy and in one accord and union celebrate together, because the state

⁴⁹ Jn 1:1

⁵⁰ Jn 1:14

⁵¹ Mt 1:23; Lk 1:31,36

⁵² Lk 2:13-14

⁵³ Gn 3:14-15

⁵⁴ Ps 33:3

⁵⁵ Lk 2:14

⁵⁶ Gn 3:4

⁵⁷ Lk 2:11

of wrath is abolished from the midst and heavenly and earthly beings⁵⁸ have been reconciled.

13 Today let the prophets rejoice because their mysteries are fulfilled. 14 For they were looking forward to see the day of Your birth and they have seen and rejoiced⁵⁹.

15 Today we have stripped off the clothes of reproach⁶⁰ which we had put on from the fig leaves as a result of the transgression of the law at the beginning and have put on brightness and glory prepared us from God⁶¹. 16 For the eternal mercy of our kind God has stirred on us; and likewise the Church is united with the Church of the first born⁶², our inheritance.

17 Therefore we beseech You, Lord, and beg of You that Your holy betrothed Church may be kept in peace and tranquillity. 18 May her chief priests shepherd with splendour. 19 May her priests and deacons serve with purity. 20 May her departed faithful who have fallen asleep be held worthy of blessed life. 21 May the faithful who are constant in her find mercy, compassion, remission of debts, and forgiveness of sins. 22 May Your merciful grace be poured out upon us all so that we may offer You glory and thanksgiving and to Your Father.

⁵⁸ Eph 2:14

⁵⁹ Heb1:1, Lk 2.25,38.

⁶⁰ Col 3:9-10

⁶¹ Rev 19:8

⁶² Heb 12:23

وصاله برينه. هؤتم حؤلا وحه حرسكلمر نهؤؤه\19. هحصلا هحؤلا وحه
 مدهمعلل وحه اصب. نحص وبقلا هسلا هلههالا. هسههلا هههحصلا وئنههالا\20. هحسبلا وحصه
 هحصه. نهههه\ كهئير وئنا\21. هحلا حله وبقلا وئنههالا نههههه\ هؤاحمر مبححلا
 هلهههالا هؤؤهسر ههههالا\22.

4.4. Translation

Ms. Add. 14493

Foll.31b-32a

1 Praise to You, the true Child, 2 the Son of the Father, in Your mercy You became a child, belonging to the human race of Adam.

3 Indeed You, who are the Only Begotten⁶⁴ to Your Begetter, became firstborn among many brethren⁶⁵. 4 While You are the 'Word'⁶⁶ and united with the great Mind, 5 You became flesh⁶⁷ and tabernacled in the Virgin Mary who is filled with holiness .

6 Your conception was announced by the watcher⁶⁸ and Your birth by the multitude of angels⁶⁹. 7 By Your conception You have sanctified all conceptions and by Your birth liberated those born from the bitter curse⁷⁰, which had dominated our feeble and miserable race as a result of the transgression.

⁶⁴ Jn 1:14; 3:16

⁶⁵ Rom 8:29

⁶⁶ Jn 1:1

⁶⁷ Jn 1:14

⁶⁸ Mt 1:23; Lk 1:31,36. MF has singular and in Ms as plural.

⁶⁹ Lk 2:13-14

⁷⁰ Gn 3:14-15

8 And on account of this, today we proclaim in a single harmonious voice 9 a new ‘glory to God in the highest’⁷¹; and peace and conversion to earthly beings; hope and joy to human beings’⁷²;

10 For today they who were driven out⁷³ and rejected have become inheritors and children. As He has made them children to His holy Father, in that their Lord became Son to the Virgin.

11 Today a Saviour is born for us truly in the city of David, as it was announced to us by the holy angels⁷⁴

11.1 And we have learnt to sing praises of victory with the shepherds; and to offer offerings and believe without doubting in the one God is something which we have received from the Magi.

12 Today the angelic hosts with joy celebrate, because the state of wrath is abolished from the midst today .

12.1 The souls of the just and the righteous glorify gloriously, saying “God, how great is Your mercy. You lowered Yourself in Your love towards the sinful and accepted to become man for us”.

13 Today the prophets rejoice because their mysteries are fulfilled.
14 For they were yearning to see the day of Your birth and they have seen and rejoiced⁷⁵ .

⁷¹ Ps 33:3

⁷² Lk 2:14

⁷³ Gn 3:4

⁷⁴ Lk 2:11

⁷⁵ Heb 1:1, Lk 2.25,38

14.1 Today the Apostles are exulting for they have been chosen to convey Your good news in the whole world; 14.2 the martyrs rejoice that they have seen that there has come to the world by means of birth He who is the cause and author of their struggles; 14.3 Adam and all his children are feasting with rejoicing for they have returned to their former place. 14.4 Eve with the multitude of virgins take hold of rejoicing and spiritual exultation, for behold the Lord of the races and generations has shone forth from the virgin. 14.5 The one who judges us justly has liberated the female race from the sentence of the death.

15 Today we have stripped off the clothes of reproach⁷⁶ which we had put on from the (fig) leaves at the beginning and have put on the brightness and glory prepared for us from God⁷⁷. 16 For the eternal and innate mercy of our kind God is stirred over us; and likewise the Church is united with the Church of first born⁷⁸, Your inheritance.

17 Therefore we beseech You, Lord that she may be kept in peace and tranquillity. 18 May her priests dwell in purity. 19 May the chief priests be kept firm in Your fear. 20 May that faithful people who are constant in her find mercy, compassion, grace, remission, and forgiveness of sins. 21 May her faithful who have fallen asleep be held worthy of the sheepfold of life. 22 May the grace of Your Lordship be poured out upon us all and that of Your blessed Father and of Your Holy Spirit.

⁷⁶ Col 3:9-10

⁷⁷ Rev 19:8

⁷⁸ Heb 12:23

4.5. Ms. Add. 17272

Foll.75b-77b

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 15. ...

⁷⁹ Stained.⁸⁰ Unclear.⁸¹ Stained.⁸² Stained.⁸³ Stained.

حرف سها صهي و فنه لا اؤهه مبرصا 143. مهصا سا حم رهوا وحلة كلا ورا هوهوا
 وهسا ححيه. وها مع حله كلا وس هه مديا وله قعلا هوه قعلا 144. حر سؤ حيهها
 وبقعلا مع حلا وها وطاقا. هه وطاربا الماؤ حكي 145. «مهصا افنه نهؤا مع
 ره احه واهم وههوا سهوا ححما. وحر مهي حصهالا ححهه بهاصي. مهصا
 ساهه حه ههوه حسا وحر رتي افنه امك واهاصه حه ههوه حله كلا
 وحرها. مهصا مالا سها وحرنا بعللا. هاحك واهالا وهوا مالاؤم. مهصا بحتي
 مبرصا وحصم سها حكره وحله كلا. مهصا مديه وحره مكه ليقا حلاؤهوا الماؤم
 هه. وسكه ههصا حرا واهالا اوم حهوه مبرصا. مهصا بهه حلهؤه احملا.
 ههه حهوهه⁸⁴ قعلا وهسا حر اهن. حه وها حله كلا حله مكرها. الا وها حله كلا
 حله مكرها اس واهنا. مهصا هه مديا حله مديا مديا. ورا واهه م حيهها
 وحقها. مهصا نه ناله الماهم واهه واهه. وهه مديا واهم حيهه وهكلا. هه سها
 حه قعلا اسلا واهه حتهلا حه قعلا حكلا. مهصا وس رهوا مع مديا ههصا وها مع
 حله حسم وههوا. وههؤ حهوه حه قعلا سقلا. اها ولا ههه ههوا حلهؤا حلهوه.
 مهصا حهوه مديا. حه مديا. مع حله كلا سحلا ولا وههها. مكرها ولا بهه وحرها.
 لاههؤا سبال. مديا وهصا حه مديا. نهوا حلاؤهوا. هكه حله واهه سحلا. مديا وهه حله
 وهسا حه حلهها.» مهصا مكي حهيه واهه وهه واهه حله حه هه مديا
 حهيه الماؤهيه واه ههصا واه الماؤه واه حه 15. ههه واهه حكي وسقلا
 حيه ههوه مديا واهه 16. هه واه مديا حر مديا. واه مديا هه مديا
 وهه. الماؤه مديا حله حرا مبرصا 18. ههوه حيهه مديا بههه. ههوه حله ههوه
 واه حاهه مالا سلهه 19. هه مديا مديا مديا وهه مديا. حتهله هه مديا وههوه 20.
 هه مديا مديا واهه اهي بهه وسقلا سها هه مديا وههه وههه. ههه
 حله مديا حتهلا حله مديا 21. بهه حر هه مديا وهه مديا ههوه مديا وحر
 مديا حله. ههه 22.

⁸⁴ stained.

4.6. Translation

Ms. Add. 17272

1 Praise to You, the eternal Child, 2 the Son of the heavenly Father, in Your mercy You became a child according to the time, belonging to the human race of Adam.

3 Indeed You, who are the Only Begotten⁸⁵ to Your Begetter, became firstborn among many brethren⁸⁶. 4 Again while You are the 'Word'⁸⁷ and united with the great Mind, 5 You became Son⁸⁸ and tabernacled in the virgin Mary who is filled with holiness and from her with purity and holiness You became flesh.

6 Your conception was announced by the watcher⁸⁹ and Your birth by the multitude of angels⁹⁰. 7 By Your conception You have sanctified all conceptions and liberated by Your birth the generations from the bitter curse⁹¹, which had dominated our feeble and miserable race as a result of the transgression.

8 And on account of this, today we cry out and say with the heavenly hosts 9 Glory to God in the highest⁹²; and peace on earth; good pleasure to human beings⁹³;

⁸⁵ Jn 1:14; 3:16

⁸⁶ Rom 8:29

⁸⁷ Jn 1:1

⁸⁸ Jn 1:14

⁸⁹ Mt 1:23; Lk 1:31,36.

⁹⁰ Lk 2:13-14

⁹¹ Gn 3:14-15

⁹² Ps 33:3

⁹³ Lk 2:14

10 For today they who were driven out⁹⁴ and rejected have become inheritors and children. As He has made them children to His holy Father, in that their Lord became Son to the Virgin.

11 Today a Saviour is born for us who is truly Lord Christ in the city of David, as it was announced to us by the holy angels.⁹⁵

11.1 And we have learnt to sing praises of victory with the shepherds; and to offer offerings and believe without doubting in the one God is something which we have received from the Magi.

12 Today the angelic hosts and multitudes of human beings with joy celebrate, because the state of wrath is abolished from midst and heavenly and earthly beings⁹⁶ have been reconciled.

12.1 The souls of the just and the righteous glorify amazingly, saying “God how great is Your mercy. You lowered Yourself in Your love towards the earthly and accepted to become man for us”.

13 Today the prophets rejoice because their prefigurations were fulfilled. 14 For they were waiting to see the day of Your birth and they have seen and rejoiced⁹⁷.

14.1 Today the Apostles are exulting for they have been chosen to convey Your good news in the whole world.

14.2 Today the martyrs rejoice that they have seen that their Lord has come to the world by means of bodily birth, He who is the cause and author of their struggles.

⁹⁴ Gn 3:4

⁹⁵ Lk 2:11

⁹⁶ Eph 2:14

⁹⁷ Heb1:1, Lk 2.25,38; Jn 8:56.

14.3 Today Adam with his children are feasting with rejoicing for they have returned to their former place. 14.4 Eve with the multitude of virgins takes hold of rejoicing and spiritual exultation, for behold the Lord of the races and generations has shone forth from the virgin. 14.5 The one who judges us justly has liberated the female race from the sentence of pains.

14.6 Today a shoot has put forth from the root of Jesse to become a staff for the world⁹⁸, so that it will be supported by Him when it becomes old.

14.7 Today the mouth of Eve will be opened⁹⁹ so that with unveiled face she may speak, for her transgression has been forgiven in the Virgin who gave birth.

14.8 Today let the serpent become silent, so that Gabriel may speak¹⁰⁰, and falsehood will come to an end, because truth is being explained.

14.9 Today the former things will pass away, because everything will be renewed by the Child of the virgin.

14.10 Today the Lord of Eden is wrapped in the swaddling clothes in order to exchange glory for the fig leaves, so that Adam will be brought back to his former glory¹⁰¹.

14.11 Today Isaiah shall play the harp and arouse revelations of the

⁹⁸ Is 11:1

⁹⁹ Gn 3:6.

¹⁰⁰ Gn 3:4-5.

¹⁰¹ Gn 3:20

Spirit with its strings, not saying that the ‘Virgin shall conceive and give birth’,¹⁰² but ‘behold the Virgin has conceived and given birth as I said.

14.12 Today the cave has become a bridal chamber for the heavenly Bridegroom who willed to become related to the mortal race of earthly beings.

14.13 Today the revelation of Jacob has been explained clearly, for the Lord who stands at the top of the ladder has descended to the lowest depths to raise up human beings to the exalted heights¹⁰³.

14.14 Today the dawn has shone forth from the cave and the great Sun from Bethlehem of Judea, in order to enlighten the depths of the darkness by His light, where it was not easy for light to shine.

14.15 Today there is astonishment for Joseph, wonder for Mary: from the Virgin there is milk without marriage, a Child without sexual intercourse of man.

14.16 It is a new wonder that the Lord of the heaven is in the cave, Fire in the swaddling clothes, Flame which sucks milk. A young woman is escorting the Lord of chariot.

15 Today we have stripped off those clothes of reproach¹⁰⁴ which we had put on by the transgression of the law, and have put on the brightness and glory prepared for us from God¹⁰⁵ 16 for the eternal and innate mercy of our kind God is stirred over us.

¹⁰² Is 7:14

¹⁰³ Gn 28:

¹⁰⁴ Col 3:9-10

¹⁰⁵ Rev 19:8

3 Indeed You who are the Only Begotten¹¹¹ to Your Begetter, became firstborn among many brethern¹¹². 4 While You are the 'Word'¹¹³ before the beginning of the world and united with the great Mind, 5 You became man¹¹⁴ and tabernacled in the virgin Mary who is filled with holiness. 6 Your conception was announced by the watcher¹¹⁵ and Your birth by the multitudes of angels¹¹⁶. 7 By Your conception You have sanctified all the conceptions and by Your birth liberated the generations those born subsequent to the bitter curse¹¹⁷, which had dominated our wretched and miserable race.

8 And on account of this let us cry out today and say in the same harmonious utterance of glory 9 "a New praise to God in the highest¹¹⁸; and peace and conversion to earthly beings; hope and joy to human beings"¹¹⁹;

10 For today they who were driven out and rejected¹²⁰ formerly have become inheritors and children. And likewise their Lord who became son to the virgin has made them children of His heavenly Father.

11 Today a Saviour is born for us truly, who is the Lord Christ, in the city of David, as it was announced to us by the angels¹²¹

11.1 And we have learnt to sing praises of victory with the shepherds; and to offer offerings and believe without doubting in the one God is something which we have received from the Magi.

¹¹¹ Jn 1:14; 3:16.

¹¹² Rom 8:29.

¹¹³ Jn 1:1.

¹¹⁴ Jn 1:14.

¹¹⁵ Mt 1:23; Lk 1:31,36.

¹¹⁶ Lk 2:13-14

¹¹⁷ Gn 3:14-15

¹¹⁸ Ps 33:3

¹¹⁹ Lk 2:14

¹²⁰ Gn 3:4

¹²¹ Lk 2:11

12 Today the angelic hosts with joy celebrate, because the state of wrath is abolished from the midst.

12.1 The souls of the just and the righteous glorify gloriously, saying “God how great is Your mercy. You lowered Yourself in Your love towards the sinful and accepted to become man for us”.

13. Today the prophets rejoice because their prefigurations are fulfilled. 14.1 Today the Apostles are exulting for Your good news has been revealed for them to convey to the whole world; 14.2 the martyrs and confessors rejoice that there has come to the world He who is the cause and author of their struggles.

14.3 Today Adam and his children are feasting with rejoicing for they have returned their former place. 14.4 Eve with the multitude of virgins takes hold of rejoicing and spiritual exultation, for behold the Lord of the races and generations (nations) has shone forth from the virgin.

15 Today we have stripped off the clothes of reproach¹²² as a result of the transgression of the law and put on new which was prepared for us from God. 16 As the eternal and innate mercy, has been poured upon us and the Church our inheritance is united with the Church of first born¹²³, who are written in heaven.

17 Therefore we beseech You, Lord, that she (the Church) may be kept in peace and tranquillity. 18 May her chief priests shepherd their holy folk with piety and holiness. 19 And may her priests and deacons serve with purity and holiness. 20 May the faithful find mercy, compassion, remission

¹²² Col 3:9-10

¹²³ Heb 12:23

<p>محلک (محک)</p>	<p>محلک</p>
<p>المحلک</p>	<p>محلک</p>
<p>محلک</p>	<p>محلک</p>

MF	Add.14493
1 Praise <i>and thanksgiving</i> ¹³¹ to You the <i>eternal</i> and the true Child,	Praise to You, the true ¹³² Child,
2 the Son of the <i>true</i> ¹³³ Father, in Your grace ¹³⁴ You became a child <i>subject to time</i> ¹³⁵ , belonging to the human race of Adam.	the Son of the Father, in Your grace You became a child, belonging to the human race of Adam.
3 Indeed You who are the Only Begotten to Your Begetter, became firstborn among many brethren.	Indeed You, who are the Only Begotten to Your Begetter, became firstborn among many brethren
4 While You are the 'Word' ¹³⁶ and united with the great Mind,	While You are the 'Word' and united with the great Mind,
5 You became flesh ¹³⁷ and tabernacled in the Virgin Mary <i>whom You filled with holiness and</i>	You became flesh and tabernacled in the Virgin Mary <i>who is filled</i> ¹³⁹ with holiness .

¹³¹ Thus Add.14498 .

¹³² Add.17272 'eternal'.

¹³³ Thus 14498 ; Add 17272 'heavenly Father'.

¹³⁴ Thus in Add 14498 & 17272.

¹³⁵ Thus Add 17272; but 14498 = Add.14493.

¹³⁶ Add.14498 'before the beginning of the world'.

¹³⁷ Add.17272 'Son'; Add.14498 'man'

<i>from her You became man in a holy¹³⁸ fashion</i>	
6Your conception was announced by the watcher and Your birth by the multitudes of angels ¹⁴⁰ .	Your conception was announced by the watcher and Your birth by the multitude of angels.
7By Your conception You have sanctified all conceptions and by Your birth ¹⁴¹ liberated the generations of those born subsequent to the bitter curse, which had dominated our wretched and miserable race because of the transgression.	By Your conception You have sanctified all conceptions and by Your nativity liberated those born from the bitter ¹⁴² curse, which had dominated our wretched and miserable race because of the transgression.
8And on account of this let us cry out today and say with the holy angels ¹⁴³ in the same harmonious utterance of praise. ¹⁴⁴	And on account of this, today we proclaim in a same harmonious utterance

¹³⁸ Similarly Add.17272: 'and from her You became incarnate in a pure and holy fashion'.

¹³⁹ Thus in Add.17272&14498.

¹⁴⁰ Same in Add.17272 and Add.14498.

¹⁴¹ In MF *من جسد حرم*; in Add.14493 *من جسد حرم*; MF=17272, 14498.

¹⁴² In Add.17272 and 14498 'bitter' is omitted.

¹⁴³ Add 17272-'with the heavenly hosts'; Add.14498 omits 'with the holy angels'.

¹⁴⁴ Add.14493=17272&14498.

<p>9 a new “glory to God in the highest; and peace and conversion¹⁴⁵ to earthly beings¹⁴⁶; hope and joy to human beings”;</p>	<p>a new¹⁴⁷ ‘glory to God in the highest; and peace and conversion to earthly beings; hope and joy¹⁴⁸ to human beings’;</p>
<p>10 For today they who were driven out and rejected have become inheritors and children.</p>	<p>For today they who were driven out and rejected have become inheritors and children. <i>As He has made them children to His holy¹⁴⁹ Father, in that their Lord became Son to the Virgin¹⁵⁰.</i></p>
<p>11 Today a Saviour is born for us truly <i>who is the Lord Christ</i> in the city of David, as it was announced to us by the angels¹⁵¹.</p>	<p>Today a Saviour is born for us truly in the city of David, as it was announced to us by the <i>holy</i> angels.</p>
	<p><i>And we have learnt to sing praises of</i></p>

¹⁴⁵ Add 17272 ‘good will’ is used.

¹⁴⁶ Add 17272 ‘to human beings’ ; Add 14498 ‘to the earth’

¹⁴⁷ Add 17272 omits ‘new’.

¹⁴⁸ Omitted in Add.17272.

¹⁴⁹ In 14498-‘heavenly Father’.

¹⁵⁰ This sentence is seen in Add.17272 and 14498.

¹⁵¹ Same in Add.17272 and Add 14498.

	<p><i>victory with the shepherds ; and to offer offerings and believe¹⁵² without doubting in the one God is something which we have received from the Magi¹⁵³.</i></p>
<p>12 Today the angelic hosts <i>and multitudes of human beings¹⁵⁴ with great joy and in one accord¹⁵⁵ and union celebrate together</i>, because the state of wrath is abolished from the midst <i>and heavenly and earthly beings have been reconciled¹⁵⁶.</i></p>	<p>Today the angelic hosts with joy celebrate, because the state of wrath is abolished from the midst <i>today¹⁵⁷.</i></p>
	<p><i>The souls of the just and the righteous glorify gloriously¹⁵⁸, saying “ God, how great is Your mercy. You lowered Yourself in Your love towards those below and accepted to become man for us”.</i></p>

¹⁵² Add.14498 ‘truly’ is added.

¹⁵³ The same sentence in Add.17272 &14498.

¹⁵⁴ Add.17272 ‘together’.

¹⁵⁵ Missing in Add.17272; Sentence similar to MF.

¹⁵⁶ Thus Add.17272.

¹⁵⁷ Add.14498 is similar to 14493.

¹⁵⁸ In Add.17272 ‘wonderously’.

– Today let the prophets rejoice because their <i>types</i> are fulfilled.	Today the prophets rejoice because their <i>mysteries</i> are fulfilled.
1 For they were <i>looking forward</i> ¹⁵⁹ to see the day of Your birth and they have seen and rejoiced.	For they <i>were yearning</i> to see the day of Your birth and they have seen and rejoiced ¹⁶⁰ .
	<i>Today the Apostles are exulting for they have been chosen to convey Your good news in the whole world</i> ¹⁶¹ .
	<i>The martyrs rejoice that they have seen that there has come to the world by means of birth He who is the cause and author of their struggles.</i>
	<i>Adam and all his children are feasting with rejoicing for they have returned to their former place.</i>
	<i>Eve with the multitude of virgins take hold of rejoicing and spiritual exultation, for behold the Lord of</i>

¹⁵⁹ Thus Add.17272.

¹⁶⁰ This sentence missing in Add.14498.

¹⁶¹ This and the following passage absent from MF are also to be found in Add 17272&14498.

	<i>the races and generations (nations) has shone forth from the virgin.</i>
	<i>The one who judges us justly has liberated the female race from the sentence of the death</i> ¹⁶² .
15 Today we have stripped off the clothes of reproach which we had put on from the fig leaves <i>as a result of the transgression of the law</i> ¹⁶³ at the beginning and have put on brightness and glory prepared us from God .	Today we have stripped off the clothes of reproach which we had put on from the (fig) leaves at the beginning and have put on the brightness and glory prepared for us from God .
16 For the eternal mercy of our kind God has stirred on us; and likewise the Church is united with the Church of first born, <i>our</i> ¹⁶⁴ inheritance.	For the eternal and <i>innate</i> mercy of our kind God has stirred on us; and likewise the Church is united with the Church of first born <i>Your</i> inheritance ¹⁶⁵ .
17 Therefore we beseech You, Lord, <i>and beg of You that Your holy betrothed Church</i> may be kept in	Therefore we beseech You, Lord that she may be kept in peace and tranquillity.

¹⁶² In Add.17272-there follows a section which is only found in this manuscript. See below for this.

¹⁶³ Thus Add.17272 and 14498- 'as a result of the transgression of the commandment'.

¹⁶⁴ Thus Add.14498.

¹⁶⁵ Add 17272 omits 'with the Church of the first-born'.

¹⁶⁶ Add 17272 'and all the holy Church'.

peace and tranquillity ¹⁶⁶ .	
18 May her chief priests <i>shepherd</i> ¹⁶⁷ <i>with splendour.</i>	May the chief priests <i>be kept firm in Your fear.</i>
19 May her priests <i>and deacons</i> <i>serve in purity.</i> ¹⁶⁸	May her priests <i> dwell in purity.</i>
20 May her departed faithful who have fallen asleep be held worthy of <i>blessed life</i> ¹⁶⁹ .	May her faithful who have fallen asleep be held worthy of the <i>sheepfold</i> of life.
21 May the faithful who are constant in her find mercy, compassion, remission <i>of debts</i> ¹⁷⁰ , and forgiveness of sins.	May that faithful people who are constant in her find mercy, compassion, <i>grace</i> , remission, and forgiveness of sins.
22 May Your <i>merciful</i> grace be poured out upon us all <i>so that</i> we may offer <i>You glory and</i> <i>thanksgiving and to Your Father.</i> ¹⁷¹	May the grace <i>of Your Lordship</i> be poured out upon us all and that of <i>Your blessed Father and of Your</i> <i>Holy Spirit</i>

NB-Additional section found in Add.17272.

(This is added after the 14th box of Add.14493 and then it follows the sequence according to the other Mss)

¹⁶⁷ Thus Add.14498 'shepherd with repentance and holiness'; Add.17272 is similar to MF.

¹⁶⁸ Thus Add.14498; Add.17272 omits 'deacons'.

¹⁶⁹ Thus Add.17272

¹⁷⁰ Thus Add.17272.

¹⁷¹ Thus Add.17272; In Add.14498 there is a different ending.

“Today a shoot put forth from the root of Jesse to become a staff to the world, so that it will be supported by Him when it becomes old.

Today the mouth of Eve will be opened so that with unveiled face she may speak, for her transgression has been forgiven in the Virgin who gave birth.

Today let the serpent become silent, so that Gabriel may speak, and let falsehood come to an end, because truth is being explained.

Today the former things will pass away, because everything will be renewed by the Child of the virgin.

Today the Lord of Eden is wrapped in the swaddling clothes in order to exchange glory for the fig leaves, so that Adam will be brought back to his former glory.

Today Isaiah shall play the harp and arouse revelations of the Spirit with its strings, not saying that the ‘Virgin shall conceive and give birth’, but ‘behold the Virgin has conceived and given birth as I said.

Today the cave has become a bridal chamber for the heavenly Bridegroom who willed to become related to the mortal race of earthly beings.

Today the revelation of Jacob has been explained clearly for the Lord who stands at the top of the ladder has descended to the lowest depths to raise up human beings to the exalted heights.

Today the dawn shone forth from the cave and the great Sun from Bethlehem of Judea, so that He will enlighten the depths of the darkness by His light, where it was not easy for light to shine.

Today there is astonishment for Joseph, wonder for Mary: from the Virgin there is milk without marriage, a Child without sexual intercourse of

man. It is a new wonder that the Lord of the heaven is in the cave, Fire in the swaddling clothes, Flame which sucks milk. A young woman is escorting the Lord of the chariot”.

4.11. MF Compared with the Mss

From the comparison between MF and Add.14493, it is clear that MF is very close to the Mss especially to Add.17272. In the first sentence of MF ‘Christ the eternal and true Child’ but in the Ms Add.14493 there is only ‘true Child’. This adjective ‘eternal one’ in MF is also found in Add 14498. In order to emphasis this aspect, Mar Klimis puts in the second line ‘You became a child subject to time’. This same sentence can be seen in Add.17272 too.

In the Christological context here Mar Klimis emphasises that Christ is the ‘Begotten’ to his Begetter, ‘First born among many’, ‘the Word’ ‘Christ the Saviour our Lord’ etc. Mar Klimis chooses along with Add.14493, ‘You became flesh’ (in the 5th box) instead of ‘You became Son’ in Add.17272 and ‘You became man’ in Add.14498. ‘You became flesh and tabernacled in the Virgin Mary *whom You filled with holiness* and from her You became man in a holy fashion’(box 5) here ‘*whom You filled with holiness*’ is only found in MF. In the Mss ‘the Virgin Mary *who is filled with holiness*’. In MF Christ is the subject.

He is expressing the themes of the ‘Clothing imagery’ (in box 15), ‘the relationship between the heavenly and earthly Churches’ (Box 16), ‘Church as the bride of Christ’ (Box17) and ‘different roles of Chief priests, priests, and deacons’ logically and in a very clear sense. All these themes are also found in the Mss.

Mar Klimis has left out few sentences which are seen in the Mss and

6. *...*
 7. *...*
 8. *...*¹⁷⁸
 9. *...*¹⁷⁹
 10. *...*¹⁸⁰
 11. *...*
 12. *...*
 13. *...*
 14. *...*¹⁸¹
 15. *...*¹⁸²
 16. *...*¹⁸³
 17. *...*
 18. *...*
 19. *...*
 20. *...*¹⁸⁴
 21. *...*¹⁸⁵
 22. *...*¹⁸⁶

¹⁷⁶ *...* in Add.14495.

¹⁷⁷ Error; In Add.14495, 17128 & 14518 *...*.

¹⁷⁸ *...* in Ms. An error.

¹⁷⁹ Sey. in Add.14495, *...* in Add.14518.

¹⁸⁰ *...* in Add. 14495 & 14518.

¹⁸¹ In Add.14495 it is misread as *...*.

¹⁸² *...* in Add.14495; in Add.14518&17128 *...*.

¹⁸³ Not clear; In Add.14495 *...*.

¹⁸⁴ + *...* in Add.17128.

¹⁸⁵ In Add.14518 *...*.

¹⁸⁶ + *...* in Add.17128.

5.3. Translation

Ms Add. 14494

Foll.20b-23a

1 Lord God the Almighty, we worship, give thanks and praise You.
 2 We offer You hymns of thanksgiving; through Your Word and life-giving
 Power and Your Spirit the most holy, 3 only because of Your goodness
 You brought all heavenly and earthly creatures into existence. 4 You
 established and arranged each one of them with an appropriate adornment.
 5 So that by means of all these, Your incomprehensible wisdom and grace
 might be proclaimed and known; 6 especially by means of the making of
 man who, originating from the earth and fashioned from the earthly clay²⁰⁶,
 7 was honoured by You with gifts that befit the heavenly spiritual hosts,
 being created in Your likeness and image²⁰⁷; 8 wise and autonomous; the
 head of those which are on earth²⁰⁸; 9 He was recognised as the partaker
 of the gifts of the Holy Spirit by Your grace, and was entrusted with Your
 commandment and place of delight, 10 in order that by keeping and
 working it, he might become beyond death and destruction; 11 and in
 friendship with You might live a blessed life that does not grow old. 12 But
 because he inclined his hearing to the deceitful counsel of him who is
 envious and hates virtues, he despised and transgressed Your
 commandment, and abandoned Your friendship violently. 13 Henceforward
 the whole race slipped into evil, 14 until it forgot that You are its creator,
 and supposed that its fellow creatures, the works of its own hands and the

²⁰⁶ Gn 2:7; Ps 103:14.

²⁰⁷ Gn 1:27.

²⁰⁸ Gn 2:19-20; Gn 3:20.

disgraceful passions were Gods, 15 offering to them the worship which is due to Your Lordship. 16 Because You are the merciful Lord who is patient, and the source of all goodness, 17 Your Mercy did not endure when You saw Your honourable servant put to shame and brought to complete corruption and perdition by the devils. 18 And on this account You sent Your Only-Begotten Son, God the Word, for his salvation²⁰⁹. 19 He who is from You is without beginning or time, 20 uninterrupted, beyond every intellect, the Word was born before the beginning of the worlds²¹⁰. It is divine birth and without suffering. 21 He descended and dwelt in the womb of the holy and undefiled virgin. 22 From her He united to Himself in person, flesh endowed with rational and intelligent soul, that was consubstantial with us and resembling our sufferings. 23 He accomplished the customary time of conception in the pure womb which had no part in intercourse. 24 It is a second birth by which He was born in the flesh, 25 He who formerly was without flesh and above all sense perception. 26 He did not change from what He was. 27 He preserved His mother as a virgin even after His birth 28 in a wonderful way appropriate to God. 29 Thus through His holy birth He would bless once again our birth which had been accursed through Eve²¹¹. 30 And thus He also handed down teachings about the Salvation when He appeared and went around with the human beings on earth as it is written. 31 He repaid our debts in His own person. 32 He restored and brought the former glory to human nature which had been overthrown in the perdition. 33 Thus from here onwards the heavenly hosts were filled with rejoice and amazement when they became aware, 34 by

²⁰⁹ Jn 3:16; Eph 2:4

²¹⁰ Jn 1:2; Phil 2:6

²¹¹ Gn 3:16.

means of this divine dispensation that befits the goodness of Your kindness, and hastened to this good news.

35 One among them was proclaiming to the holy virgin Mother of God, concerning the tabernacling of Your Power and the coming of Your Holy Spirit, the conception, and ineffable nativity²¹².

36 Another was convincing Joseph the just, her betrothed, that he should not be scandalised by her holy conception²¹³.

37 One was proclaiming to the shepherds that today the Saviour is born for you who is the Lord Christ²¹⁴.

38 Another was drawing on, by means of the appearance of the star, the Magi from a distant land to worship the glorious child²¹⁵ 39as they carried symbolic offerings .

40 Others were establishing choirs, causing hymns of praise mixed with good news to be heard in the air. 41With them we Your servants who have been saved by the divine dispensation and holy sufferings of Your Only-Begotten, have been counted worthy to be numbered among the sheep fold of Your flock 42 as we celebrate with joy the feast on this day of Your holy Nativity, 43 and exult in Your faith. We cry out and say 44“Glory to God in the highest, peace on earth, and good will among the human beings”²¹⁶.

45 We beseech Your mercy that when You look even now at the

²¹² Is 7:14.

²¹³ Mt 1:20.

²¹⁴ Lk 2:9.

²¹⁵ Mt 2:11; Is 60:3.

²¹⁶ Lk 2:14; Is 9:6; Mic 5:5.

infirmity of our nature, have pity and pardon the debts and sins of every one of us 46 who have sinned in Your presence willingly or unwillingly ,46 because there is nobody without sin.

47 Bestow the tranquillity and peace that comes from You upon Your holy church, Your people, on the earth and up on all her inhabitants. 48 Restrain and remove from us all the blows of anger, hard trials, and working of the demons. 49 Fill our hearts with Your good will and the light of Your knowledge. 50 Deliver us from all error, ignorance, and darkness of sin, 51 and make us worthy as we conduct ourselves in this life according to the will of Your Lordship,52 and celebrate the feasts of the salvation with understanding and spiritual joy, 53 so that we may be able to arrive at that one great and wonderful feast which is the second coming of Your Only-Begotten 54 at which the angelic hosts and those men who became victorious in righteousness 55 according to Your will are celebrating together. 56 May we also be mingled in their assemblies.57 May we be placed in their choirs. 58 With them may we offer You glory in the grace and loving kindness of Your only-begotten Son, through whom and with whom to You is befitting 59 glory, honour, and might together with Your Spirit who is most Holy, good, life giving, consubstantial to You, now.

5.4. Ms Add.14495

Foll.100a-103a.

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²¹⁷ Error.

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5.5. Ms Add. 17128

Foll.74a-75a

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²²⁰ A folio must have been lost.

²²¹ Stained.

²²² This must belong to another *sedro*. There is a lacuna after fol. 102b & fol. 103a continues with the end of another *sedro*

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 57. *57100*. *57100*. *57100*. *57100*. *57100*. *57100*. *57100*. *57100*. *57100*. *57100*.

5.6. Ms Add. 14518

Foll. 19a-22b

1. *1100*. *1100*. *1100*. *1100*. *1100*. *1100*. *1100*. *1100*. *1100*. *1100*.
 2. *2100*. *2100*. *2100*. *2100*. *2100*. *2100*. *2100*. *2100*. *2100*. *2100*.
 3. *3100*. *3100*. *3100*. *3100*. *3100*. *3100*. *3100*. *3100*. *3100*. *3100*.
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 5. *5100*. *5100*. *5100*. *5100*. *5100*. *5100*. *5100*. *5100*. *5100*. *5100*.

²²³ is given above

5.7. Ms. Add.14521

Fol. 1

Here only this folio is found. This *sedro* is not a complete, but the folio contains the latter part of the same *sedro*.

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²²⁹ The *sedro* ends here in the midst of a sentence at the end of the folio. The rest is lost.

5.8. A Mirror Comparison between Mss Add.14494, 14495, 14518, 17128 & 14521

For a mirror comparison all the Mss are given in separate columns, for the convenience of the reader. In Ms Add.17128 the first two sentences are lost because there is a lacuna between fol. 102b & fol. 103a .Ms Add 14521 has only one folio. So It is given in the latter part.

Add.14494	Add.14495	Add.14518	Add.17128
<p>1 حر مننا الله اسر ما هي منه ومنه مملكتيه.</p>	<p>مننا الله اسر ما هي منه ومنه مملكتيه</p>	<p>مننا الله اسر ما هي منه ومنه مملكتيه</p>	
<p>2 لامحتنا ومه له منه من حر وحر ملكه منه من منه من</p>	<p>لامختنا ومه له منه من حر ملكه من منه من</p>	<p>لامختنا له منه من حر ملكه من منه من</p>	
<p>3 له منه من منه من منه من</p>	<p>له منه من منه من منه من</p>	<p>له منه من منه من منه من</p>	<p>له منه من منه من منه من</p>
<p>4 منه من منه من منه من</p>	<p>منه من منه من منه من</p>	<p>منه من منه من منه من</p>	<p>منه من منه من منه من</p>

<p>أحبا وحب طهح: 5 لا صله ووصهلا وسحصلمر هه ولهحصلمر الاحز هه المبره.</p>	<p>أحبا وحب طهح لا صله ووصهلا وسحصلمر هه ولهحصلمر الاحز هه المبره.</p>	<p>أحبا وحب طهح: لا صله ووصهلا وسحصلمر هه ولهحصلمر الاحز هه المبره.</p>	<p>أحبا وحب طهح: لا صله ووصهلا وسحصلمر هه ولهحصلمر الاحز هه المبره.</p>
<p>هه ببحاله حب اه صهه وحنعلا هه وحب مھ أوحا انه هه هه حفنا لسا المرحه</p>	<p>هه ببحاله حب اه صهه وحنعلا هه وحب مھ أوحا انه هه هه حفنا لسا المرحه</p>	<p>هه ببحا حب اه صهه وحنعلا هه وحب مھ أوحا انه هه هه حفنا لسا المرحه.</p>	<p>هه ببحاله حب اه صهه وحنعلا هه وحب مھ أوحا انه هه هه حفنا لسا المرحه</p>
<p>هه صهه قبا وقاب 7 حسقةلا مقبلا هقلمبرحلا مھب الامع: حب حرلملا هه صههلا وحب الماحز</p>	<p>هه صهه قبا وقاب حسقةلا مقبلا هقلمبرحلا مھب الامع: هه حرلملا هه صههلا وحب الماحز</p>	<p>هه صهه قبا وقاب حسقةلا مقبلا هقلمبرحلا مھب الامع: حب حرلملا هه صههلا وحب الماحز</p>	<p>هه صهه قبا وقاب حسقةلا مقبلا هقلمبرحلا مھب الامع: حب حرلملا هه صههلا وحب الماحز</p>
<p>هه صههلا هه صههلا 8 صلاه هه وبعلا هه وحاوحا.</p>	<p>هه صههلا هه صههلا صلاه هه وبعلا هه وحاوحا</p>	<p>هه صههلا هه صههلا صلاه هه وبعلا هه وحاوحا</p>	<p>هه صههلا هه صههلا صلاه هه وبعلا هه وحاوحا</p>
<p>هه صههلا هه صههلا 9 هه صههلا مھب لهحصلمر المبره هه صههلا وحب هه وقهصملا المبره مھب.</p>	<p>هه صههلا هه صههلا هه صههلا مھب لهحصلمر المبره هه صههلا وحب هه وقهصملا المبره مھب.</p>	<p>هه صههلا هه صههلا هه صههلا مھب لهحصلمر المبره هه صههلا وحب هه وقهصملا المبره مھب.</p>	<p>هه صههلا هه صههلا هه صههلا مھب لهحصلمر المبره هه صههلا وحب هه وقهصملا المبره مھب.</p>
<p>أحبا وحب حههلا نهه هه صههلا حههلا مھ هه صههلا هه صههلا 10</p>	<p>أحبا وحب حههلا نهه هه صههلا حههلا مھ هه صههلا هه صههلا</p>	<p>أحبا وحب حههلا نهه هه صههلا حههلا مھ هه صههلا هه صههلا</p>	<p>أحبا وحب حههلا نهه هه صههلا حههلا مھ هه صههلا هه صههلا</p>

هلا مبرحلا سمعا وسلهدا		هلا مبرحلا سمعا وسلهدا	هلا مبرحلا سمعا وسلهدا	هلا مبرحلا سمعا وسلهدا
هالهعا حه وجر 51 اسر رحصا ومذنه لمر صلا وجر نبع ده حه مسا:		هالهعا حه وجر اسر رحصا ومذنه لمر صلا وجر نبع ده حه ستا:	هالهعا حه وجر اسر رحصا ومذنه لمر صلا وجر نبع ده حه ستا	هالهعا حه وجر اسر رحصا ومذنه لمر ولا وجر نبع ²³¹ ده حه ستا:
هخاؤا وهه زملا 52 صه صلا هجره ل وهه ستلا صم صك نبع		هخاؤا وهه زملا صه صلا هجره ل وهه ستلا صم صك نبع	هخاؤا وهه زملا صه صلا هجره ل وهه ستلا صم صك نبع	هخاؤا وهه زملا صه صلا هجره ل وهه ستلا صم صك نبع
نعبس وبعصه كهه سر خاؤا وفا هلا صه ل وهلا لدا ولاق نبع ومسبرم 53:		نعبس وبعصه كهه سر خاؤا وفا هلا صه ل وهلا لدا ولاق نبع ومسبرم وجر:	نعبس وبعصه كهه سر خاؤا وفا هلا صه ل وهلا لدا ولاق نبع ومسبرم حنا وجر	نعبس وبعصه كهه سر خاؤا وفا هلا صه ل وهلا لدا ولاق نبع ومسبرم حنا وجر
وچه صخر جرح سكقلا قلا صلا 54:		وچه صخر جرح سكقلا صلا صلا	وچه صخر جرح سكقلا صلا صلا	وچه صخر جرح سكقلا
هحتنعا ه حه واسر رحصا واو بعصه ل		هحتنعا ه حه واسر رحصا واو بعصه ل الماسه	هحتنعا ه حه واسر رحصا واو بعصه ل الماسه	

Conclusion

The list of all the *sedre* for *Suboro-Yaldo* in the MF and their parallels shows that the ancient manuscripts only give *sedre* for *Yaldo* and not for all Sundays.

There are a number of *sedre* in the early Mss which are basically same in the MF.

Comparison between MF and ancient manuscripts indicates that Mar Klimis altered from miaphysiticism to diophysiticism. There is no doubt that he will have based his text on later Mss. This will account for many of the differences in the *sedre* which are not to be seen in the ancient manuscripts.

The most *sedre* common to the early Mss are for *Yaldo*. But there are few other *sedre* e.g. Birth of John the Baptist, *Ramšo* (Add.14493, foll.30b-31a); *Sapro* (Add.17271, foll.22a-24b); Revelation to Joseph, *Sapro* (Add.17271, foll.26a-28a); Sunday before *Yaldo*, *Sapro* (Add.14493, foll.31b-33a; Add.14498, foll.45b-47a; Add.17272, foll.75b-77a). All these are found in the MF.

The common *sedre* in the early Mss show minor variations but occasionally there are large scale insertions in one or other Ms.

On the basis of the evidence discussed above, it is evident that Mar Klimis will have compiled the MF from later manuscripts where the full range of Sundays of the period *Suboro-Yaldo* was present.

CHAPTER-V

CHRISTOLOGICAL VERBS AND TERMS USED FOR THE INCARNATION IN THE *SEDRE FOR SUBORO-YALDO* PERIOD

1. Introduction

In this Chapter the main verbs and technical terms used for the Incarnation in the MF are discussed. In order to introduce the subject, a short introduction and definition of the general Syriac understanding of the incarnation are described briefly.

Incarnation is an act of God's love towards man (ܐܘܢܘܢܐ ܕܥܡܘܢܐ) through the second person of Trinity. It is the Divine descent into human existence. Incarnation becomes the climax of revelation of divine love and mercy.

St Ephrem states that it is because of the divine love that the Divinity decided to descend to Adam. God's love is revealed in the incarnation (*HdFid* 42:6; *HdNat* 5:2) in that our Lord put on our body to give us life (*HdEccl* 42). Ephrem continues that He clothed Himself in the likeness of man in order to bring man to the likeness of Himself (*HdParad* 11:6). The image of Adam became old and hence in order to renew this image He came down in love¹.

When man fell through sin, he was not left alone to himself. Though he was expelled from paradise, and deprived of the grace in it, his basic destiny to participate in the divine powers was not taken away. His essential

¹ Cf. *Homily on Nativity*, lines 109-110=BROCK S., *The Harp of the Spirit: Eighteen Poems of St. Ephrem* (London, 1983), p. 65.

nature remained eschatologically oriented². So the purpose of incarnation is to restore God's grace that was lost by the fall.

Philoxenos writes that the goal of incarnation is to purify man's sin and bring man to his original state.

“To purify the soul from evil and to bring it back to its original condition. He has given His commandments as medicinal plants and as the remedies for the purification of the spiritual nature”³

There are many *sedre* for the period of *Suboro-Yaldo* in MF which clearly explain the meaning and reason for His incarnation.

“O Christ our God the eternal First Born of the Father, consubstantial with His Begetter and His Holy Spirit, because Your kindness is infinite, You willed to save the image of Your greatness, through Your condescension and being born from the Holy Virgin Mary. By this You have accomplished the mystery of the salvation of our feeble race” (*Sedro for Yaldo, Sapro*)-This makes the idea very clear that incarnation is the effect of his overflowing infinite kindness and its end result is the salvation of human beings.

Incarnation is the expression of his free will and it is not because of any external force.

“You gladly accepted to allow Yourself to descend to such an extent towards us; You bent down the exalted heaven which is full of Your splendour and You descended and became a child upon the earth for us, the children of the earth, while remaining God after this birth in time from

² PHILIPPOU A.J., *The Orthodox Ethos*, (Oxford, 1964), pp.84-85.

³ Philoxenos, “Letter to Patricius” , *PO* 30,p.747.

which every tongue, thought, and sense of hearing holds back (*Sedro* for *Yaldo, Lilyo 2nd qaumo*).

The incarnation is according to the natural law and it is not by any kind of miraculous intervention.

“O Christ God, who is worthy to be praised for Your salvific and life- giving incarnation.

You are the one who, when You saw our human race entangled in utter perdition, and complete destruction; You the eternal Son of the eternal Father, who dwelt in the womb of the Holy Virgin; You completed nine whole months, You were born from her according to the flesh beyond the order of nature, You shone out and came forth from her by birth, as perfect God and perfect man in two natures and one hypostasis”. (*Sedro* for *Yaldo, 1st qaumo*)

The prime motivation of incarnation was to restore the former status of man to bring him back to his place.

“O Word God, when You willed to renew once again Your image which had become corrupted by the error and to return it to it’s former beauty, You left Your exalted greatness without change and immutability and You walked upon the earth with human beings in a human body by which You were united with us” (*Sedro* for *Revelation to Joseph-Lilyo 2nd qaumo*).

The following lines describe how by his incarnation, the Son made reconciliation between heavenly beings and earthly beings for ever.

“On the glorious day of Your birth You have filled the whole of creation with happiness, You have made earth into heaven once again and

mingled the angels and the human beings with each other”. (*Sedro for Yaldo, 1st qaumo*)

This chapter is an attempt to examine, analyse, and develop the important christological verbs and nouns used for the theme of incarnation in the *sedre* for the period of *Suboro-Yaldo* according to the Mosul Fenqitho.

2. *Hwo* (ܠܘܐ)

The concept of ‘Becoming’ (*hwo*) constitutes the central aspect of the Incarnation. Jn 1:14 is the biblical source for this. “The Word became flesh and dwelt among us (in us)”.

The problem caused by *hwo* was how to avoid the implication that God the Word undergoes ‘change’. For the Syrian Orthodox ‘became’ does not imply change; so the ‘Word’ is the subject of incarnation, but for the Church of the East, St John does not assert a change in the Word, so that the Word was transformed into flesh⁴. Here ‘flesh’ is the subject because the ‘act of becoming’ is spoken not of the Word which was in the beginning but of the flesh which was not in the beginning. On the other hand the Church of the East was careful always to maintain the transcendence of the Godhead.

The stand of Syrian Orthodox makes it more clear that “God is to be understood as a God who is alive in himself, who can become something and precisely doing so remain true to himself and be the same. The change or becoming does not of necessity affect his identity. On this basis a becoming in God himself, such as is implied by the act of incarnation as a new work of God, can be conceived without infringing upon the divine eternity”⁵.

⁴ CHEDIATH G., *The Christology of Mar Babai the Great*, (Kottayam, 1982), p.96.

⁵ PANIKKER T., *The Syro-Antiochene Anaphora of John of Bosra-A Liturgical and*

Athanasius of Alexandria explains that 'the Word became flesh'⁶ does not mean that He turned into flesh, but that he took a body for us and we say that He became man, as it is written in Joel "I will pour out my spirit on all flesh"⁷. Here Logos is the governing principle of the flesh.

Athanasius makes the distinction between Word in his actual being and the Word in His incarnate state. So there are two stages in his existence. He gives an example from the quotation of St. Paul⁸. "Christ became a curse for us". Here it does not mean that he became a curse for himself, but because he bore a curse for us it is said that he became a curse.⁹

Gregory the Theologian claims the result of the Son's becoming human to be our acquisition of the ability to become divine¹⁰. His explanation to 'the Word became flesh' is comparable to that (saying) 'He became a curse'. Our Lord was not changed into these things, but in that he took these things upon himself, because 'he shall bear our iniquity and carry our sins'¹¹.

For Theodore of Mopsuestia 'the Word became flesh' only in the sense that 'He dwelt among us'. There is no metaphysical change in the becoming. The Word remains transcendent, but he became in the sense of

Theological Study, Pontificia Universitas Gregoriana (Roma, 1978), p.211.

⁶ Jn 1:14

⁷ Joel 3:1

⁸ Gal 3:13

⁹ *Athanasiana Syriaca*, "Epistola ad Epictetum", Part I, ed. ROBERT W. THOMSON; CSCO 325 (Louvain, 1965), p.61.

¹⁰ RUSSELL S., *St. Ephrem the Syrian and St. Gregory the Theologian Confront the Arians* (Moran Etho 5), p.159.

¹¹ ABRAMOWSKI L., & GOODMAN A., (eds.), *A Nestorian collection of Christological Texts 2*, (Cambridge, 1972), p.76; EDWARD H (ed.), *Christology of the Later Fathers*; p.222.

‘putting on’ our humanity (ܠܗܘܐ ܠܒܫܐ). The Word took a perfect and complete man¹².

According to Cyril of Alexandria’s thought ‘incarnation’ that He who had existed outside flesh (*asarkos*) has now become embodied (*ensomatos*). The nature or hypostasis, which was the Word, became enfleshed (*sesarkomene*). Thus ‘the Word became flesh’¹³.

Jacob of Sarug is describing the paradoxical and ineffable realities through many images of the ‘becoming of the Son’ for the purposes of salvation¹⁴. For him ‘the humanity of the Lord did not come into being, but it was our Lord who became a man’¹⁵. More explicitly Jacob clarifies that the body of the Word came to him through his second birth¹⁶.

The ‘becoming’ of the Son for the salvation of humanity is an ineffable, exalted and marvellous act. It is the concrete expression of the divine economy. This ‘becoming’ of the Son is the coming down of the Son in humility. Since it is the divine will that governs the various stages of the economy of salvation, in the ‘becoming’ of the Son too the divine will is the source, and not any necessity or external compulsion to the divinity¹⁷.

The concept of ‘Becoming’ (*hwo*) constitutes the central aspect of the Christology of Philoxenos. Incarnation is the ‘Word becoming flesh’; Philoxenos gave much emphasis to this Johannine affirmation in all his

¹² BAWAI SORO, “The Person and Teaching of Theodore of Mopsuestia” in *Syriac Dialogue III*, p.28-29.

¹³ CHEDIATH G. *Christology*, p. 102.

¹⁴ *S. Martyrii* 767, 3-774; KOLLAMPARAMPIL, *Salvation in Christ*, p.323.

¹⁵ *Jacobi Sarugensis : epistulae quotquot supersunt*, OLINDER.G (ed.), (Louvain, 1937) CSCO 110, Letter 6,p.31

¹⁶ The theme of the two births is also frequent in Jacob’s writings: especially in Letters 2.

¹⁷ *S Martyrii* 725, 3-4; KOLLAMPARAMPIL, *Salvation in Christ*, p.304.

Christological treatises, especially in his most important work, *Ten discourses against Habib*, a Syrian monk, his contemporary¹⁸.

Philoxenus explaining the passage 'the Word became flesh', says that the flesh does not have any individuality which is not also that of the Word; and again, there is no property which one may not think is also that of the flesh... After the Word became flesh, his own properties and those of the flesh we confess to be one, because the one who became is the one who is, and the one who is also recognised as the one who became and not another"¹⁹. He claimed that they (the Church of the East) altered the end of the verse to 'and dwelt in it.

According to Babai, "becoming flesh" or the act of becoming (*hwo*) is spoken not of the Word which was in the beginning, but of the flesh which was not in the beginning. He defines 'becoming' by saying that 'the nature which was not existing came into being. He who was with the Father from eternity assumed the flesh and dwelt in it unitively'²⁰.

Babai again continues that *became* denotes the assumption. 'He became flesh' is the same as "He assumed flesh". It is like the expression to which the Fathers like Athanasius, Gregory the Theologian refer, "He became a curse"²¹ and "He became sin"²². Here it means that He took upon Himself our sin and curse.

¹⁸ MATHAI M., "The Concept of 'becoming' in the Christology of Philoxenos of Mabbug", *The Harp* 2 (Kottayam, 1989), p.71.

¹⁹ *Monks of Senoun*, p.62-63; CHESNUT, *Three Monophysite Christologies*, p.65.

²⁰ CHEDIATH G. *The Christology of Mar Babai the Great*, p.97.

²¹ Gal 3:13.

²² CHEDIATH G. *The Christology of Mar Babai the Great*, p.97.

To put it briefly the distinction between the ideological differences between the West Syriac and East Syriac solutions are : West Syriac – Subject of *hwo* is the ‘Word’ and ‘become’ is the change of state, not nature.

For the Church of the East Syriac-the Subject of *hwo* is ‘flesh’: ‘As for the ‘Word’, flesh came into being and He (Word) dwelt in us’.

Another point to note in Jn 1:14 is that the translation of *sarx* in the Peshitta is ‘flesh’ (*besro*) whereas the Old Syriac has ‘body’ (*pagro*) instead.

ܠܘܘܢ in Mosul Fenqitho.

In MF there are different terms used frequently with ܠܘܘܢ in *sedre qole*, *madroshe*, etc. In the *sedrè* for the period of *Suboro-Yaldo* period *besro* with *hwo* is frequently seen, but *hwo* with *pagro* (following the Old Syriac) does not occur. Other terms in MF with *hwo* are *barnosho*, *yaldo*, *bukro* etc.

2.1. *Hwo besro* (ܠܘܘܢ ܠܘܘܢ)

This is the biblical tradition of the *logos-sarx* Christology. St. John is concerned above all to say that it is the Logos himself, secondly, that He really appeared in the flesh in our concrete history (1Jn 1:2) and indeed that He became flesh (Jn 1:14). Consequently this text contains all the premises for later Christology. It is also significant that *in carne* (*b-besro*) is used many times following the biblical tradition²³. This might have influenced the MF.

It is also significant that *b-basar* (in the flesh) is used in many places in the Bible²⁴ and in the writings of Syrian Fathers.

²³ 1Tim 3:16; 1Pt3:18;4:1; 1Jn 4:2; 2 Jn 7.

²⁴ 1Tim 3:16; 1 Jn 4:2; 2 Jn 7 etc.

2-“While You are the ‘Word’²⁶ and united with the great Mind, You became flesh²⁷ (*hwo besro*) and tabernacled in the Virgin Mary whom You filled with holiness and from her You *became man* in a holy fashion”. (*Sedro* for the Sunday before *Yaldo, Sapro*).

These MF sentences are clear examples of the West Syrian position of ‘Word’ as the subject of Jn 1:14.

2.2. *Hwo barnošo* (ܠܗܘܐ ܒܪܢܘܫܐ)

Ignatius of Antioch in his letter to Ephesians (7:2): “There is only one physician, both carnal and spiritual, born and unborn, God became man, true life in death, sprung both from Mary and from God (*kai ek Marias kai ek Theou*) first subject to suffering, and then incapable of it-Jesus Christ Our Lord”²⁸.

The Antiochean School which started the Ascending Christology (stating with the historical and biblical Jesus and from there it ascended to the divinity of the Lord) insisted equally on the divine and human natures of the Lord. It is known as ‘Word-man’ (*Logos-Anthropos*) Christology. It insisted equally on the divine and human natures of God²⁹.

As we have seen, for Athanasius ‘He became flesh’ means not that ‘He turned into flesh’, but that he took a body for us and we say that ‘He became man’. For to say that ‘The Word became flesh’ is equal to saying

²⁶ Jn 1:1

²⁷ Jn 1:14

²⁸ Ignatius of Antioch, *Letter to the Smyrnaeans*, GLIMM F.X (tr.), in *The Fathers of the Church: The Apostolic Fathers*, Vol. 1, (Washington, 1981).

²⁹ CHEDIATH G, *Christology*, p.121.

that 'He became man'³⁰. He continues that "The Word became man, so that we might be deified"³¹. By becoming man, he made us sons to the Father, and he deified men by himself by becoming man.

Athanasius, in order to make more concrete that the humanity of Christ, tries to focus on the genealogy of Christ "When God the Word came, he came forth as a man from the holy virgin, and is consubstantial with the Father, and became man from the seed of Abraham, whose son he was called; and although the Word is consubstantial with God, he became a son of man in the flesh from David; and therefore the prophets and apostles reckon Christ's genealogy in the flesh from the seed of David"³².

Jacob of Sarug in one of his Nativity homilies specifically explains Christ's becoming man.

He fashions and erects images of man in secrecy

But He fashions himself to become a man from a daughter of man³³.

And because he (Adam) had wanted to become God boldly

God descended and became human humbly³⁴

Jacob affirms that the body of the Word came to him through his

³⁰ *Athanasiana Syriaca*, "Epistola ad Epictetum", Part I, (et.) THOMSON R.W.; CSCO 325 (Louvain, 1965), p.61, syr.p.81.

³¹ Athanasius, *De Incarnatione Verbi Dei*, 54; (tr) LEWIS C S, in St. Athanasius, *On the Incarnation*, (New York, 1993).

³² *Contra Arianos*, I, 38.

³³ *S. Martyrii*, et. BEDJAN, 741; KOLLAMPARAMPIL, *Jacob of Sarug Select Festal Homilies*, p.62.

³⁴ (tr)VONA C., *Omèlie Mariologiche*, p.237; BEDJAN P, p.776.

second birth,³⁵ the birth from the virgin. It was his body, belonging to him as any man's body belongs to him³⁶ and it did not belong to him as the purple belongs to the king³⁷. The Word did not assume a man; he became a man³⁸.

The affirmation that God became man without change is the heart of Philoxenus' Christology. He is man; He has His divine properties (*alohoyoto*) by that *ityo* and human properties (*nošoyoto*) by that He *hwo*. Philoxenus points that both his divine and human properties are real because they are of the one and the same *qnumo*, the Incarnate Son of God³⁹.

Barnosho is used as generic, not individual. Theodore explains that *He became* means putting on our humanity. There is no metaphysical change in the becoming⁴⁰.

In the Mosul Fenqitho we see the following examples: The first example explicitates that after his inhomination, his divinity did not change.

³⁵ The theme of the two births is frequent in Jacob's writings. *Jacobi Sarugensis: epistulae quotquot supersunt*, ed. OLINDER G., (Louvain, 1937) CSCO 110, Letters 2, p. 13; 3, p.18; 6, pp 32,33 etc.

³⁶ Letter 19, p.118. The humanity and divinity both belonged to his hypostasis: 'His body is not known outside him in number, and his divinity is not foreign to his embodiment.....because hypostatically he took the image of the servant, and not as a possession.'

³⁷ Letter 19, pp.123-7.

³⁸ 'The humanity of our Lord did not come into being, but it was our Lord who became a man', Letter 6, p.31.

³⁹ MATHAI, "The Concept of 'becoming' in the Christology of Philoxenos of Mabbug", *The Harp* 2, (1989), p.75.

⁴⁰ CHEDIATH G., *Christology*, p.74.

“Therefore while we consider the wonder that You have affected for our salvation and understand Your economy of salvation for us, we all in our entirety say in our amazement “O God, wonder You are⁴¹ for You have become a human being without being changed from the nature of Your divinity”⁴². (*Sedro for Yaldo, Ramšo*)

In the following example (already discussed on the subject of becoming flesh), he continued his relationship with his Father after his inhomination.

“While You are the ‘Word’⁴³ and united with the great mind, You became flesh⁴⁴ and dwelt in the virgin Mary full of grace⁴⁵ and from her You became man as holy”. (*Sedro for Sunday before Yaldo, Sapro*).

It seems that these terms *besro hwo*, *barnosho hwo* in general are regarded as synonymous. In the hymns of Severus we find these terms used indifferently without any apparently different meaning⁴⁶. Sometimes Cyril uses in Greek this *barnosho hwo* as an explanation of *besro hwo*⁴⁷.

2.3. *Hwo pagro* (ܠܝܚܘܦܘܟܐ)

This verb is not seen in the MF *sedre* for the *Suboro-Yaldo* period. But this is frequently seen in MF *qole*, *madroshe* etc.

⁴¹ Is 9:6.

⁴² Heb 5:7-10.

⁴³ Jn 1:1

⁴⁴ Jn 1:14

⁴⁵ Lk 1:28

⁴⁶ *PO* VI pp.157,160,161 etc.

⁴⁷ When the Alexandrians speak of flesh in connection with their doctrine of Incarnation, they mean a man. (SELLERS, *Council of Chalcedon*, p.141.)

The Word became body: This is based on Jn 1:14 in the Old Syriac “*melto pagro hwot w-agnat ban*”. This is the same reading in the Diatessaron, as against the Peshitta where *melto* is masculine and *besro*, ‘flesh’, replaces *pagro* ‘body’⁴⁸. This substitution of body found in the Syriac tradition at all seven occurrences of *sarx* in John 6:51-63. It also appears in the Western text tradition with which the Diatessaron is connected⁴⁹. Here Christ’s body has its central place in the early Syriac Fathers.

Aphrahat uses the same word *pagro* instead of *besro* in his Demonstrations. “When Gabriel brought the good news to Blessed Mary who bore him, the Word proceeded to come from on high, and the Word became body and dwelt among us”⁵⁰. Here Aphrahat interprets the text in terms of the multiplication of the one Christ in his members.

Ephrem in his ‘Commentary on Tatian’s Diatessaron’ gives explanation to Jn 1:14-“The Word itself became a body (*pagro hwot*) and dwelt among us”. Now all that you hear after the completion of the account of this Word, you should not understand it in relation to the Word merely in itself, but to the Word that clothed itself with a body⁵¹.

Ephrem insists strongly on the reality of the incarnation and its limiting of the Son while also attributing the human qualities to the human body (*pagro*) which is the equivalent of the custom of attributing them to the ‘*sarx*’ of Christ, well known among the Greeks.

⁴⁸ BURKITT., *Evangelion da-Mepharreshe*, II,44,109,140.

⁴⁹ KLIJN A.F.J., *A Survey of the Researches into the Western Text*, I,(1949).

⁵⁰ *Dem.* VI, 281. 2-23.

⁵¹ McCARTHY, *St Ephrem’s Commentary on Tatian’s Diatessaron*, p.44.

Philoxenus often uses the term 'body' or 'bodyhood' to refer to what Severus calls the 'humanity' of Christ. The term 'body', 'flesh' and 'bodyhood' all signify what the 'Word' took on to become man⁵². The bodyhood (*pagronuto*) is rightly considered to be that of God',⁵³ where Philoxenus states that referring to the body of Jesus automatically implies the 'soul' which is in it⁵⁴.

Though this phrase *pagro hwo* is frequently used in the writings of Syrian Fathers, but in Fenqitho, it is used very rarely. Even the term *pagro* is used only once in the *Sedre* for the period of *Suboro-Yaldo*.

“O Word God, when You willed to renew once again Your image which had become corrupted by the error and to return it to its former beauty, You left Your exalted greatness without change and immutability and You walked upon the earth with human beings in a human body (*pagro nošoyo*) by which You were united with us (*Sedro* for Revelation to Joseph, *Lilyo* 2nd *qaumo*).

2.4. *Hwo bro, hwo yaldo, hwo bukro* are also found in the MF.

“You who cause infants to grow in wombs, became an infant (ܐܘܢܐ) ܐܘܢܐ in the womb⁵⁵; You, who existed before the worlds and creations, became a son (ܐܘܢܐ ܕܕܐܘܠܐܡܐ) to David at the end of time” (*Sedro* for the *Yaldo*, *Ramšo*).

“You bent down the exalted heaven⁵⁶ which is full of Your

⁵² *Tres. Tract.*, p.251.

⁵³ *Tres. Tract.*, p.56.

⁵⁴ *Tres. Tract.*, p.50.

⁵⁵ Jer 1:5; Is 44:2, 49:5

⁵⁶ Ps 18:9, 144:5.

splendour and You descended and became a child (ܐܢܬܘܢ ܕܡܪܝܢܐ) upon the earth for us, the children of the earth”, (*Sedro* for *Yaldo*, 2nd *qaumo*)

“You descended and became a child (ܐܢܬܘܢ ܕܡܪܝܢܐ) up on the earth for us the children of the earth while remaining God after this birth in time from which every tongue, thought, and sense of hearing holds back”. (*Sedro* for *Yaldo*, *Lilyo* 2nd *qaumo*).

“Praise and thanksgiving to You the eternal and the true Child, the Son of the true Father, in Your grace You became a child (ܐܢܬܘܢ ܕܡܪܝܢܐ) subject to time, belonging to the human race of Adam”.

“Indeed You who are the Only-Begotten⁵⁷ to Your Begetter, became firstborn (ܐܘܪܝܫܘܢ ܕܡܪܝܢܐ) among many brethren”⁵⁸. (*Sedro* for the Sunday before *Yaldo*, *Sapro*)

These quotations illustrate the change of state of the Son of God and describe how the Divine One became human as one among us.

3. Passive Forms of the Incarnational Verbs

Early Syriac writers used a variety of phrases to express the idea of the incarnation. One of these was *lbesh pagro*, ‘he put on a body’⁵⁹ and this was chosen to render the Greek *esarkothe* ‘he was enfleshed’⁶⁰, incarnate’ in the earliest Syriac translation of the Nicene Creed⁶¹. Subsequently a need

⁵⁷ Jn 1:14; 3:16

⁵⁸ Rom 8:29

⁵⁹ BROCK S., *Studies in Syriac Christianity*, Ch.X, p.10.

⁶⁰ BROCK S., *The Luminous Eye*, p.25.

⁶¹ HALLEUX DE., “Le Symbole des évêques Perses au Synode de Seleucie-Ctesiphon(410) ”, *GOFS* 17 (1978),pp.161-90.

was felt for more literal renderings, bringing out the passive form of the Greek verb. It seems that *etgašam* 'he was embodied' was chosen first, and it was only later (by the end of the 5th century) that the more literal *etbasar* 'he was enfleshed, became incarnate' came into use, exactly reflecting the Greek *esarkothe*. Another passive verb *etbarnaš*, 'he was inhominated', was created c.500 in order to provide an exact representation of the Greek *enanthropethe* 'he was inhominated'. By the time of the *sedre* in the Fenqitho all three terms are widely found side by side and with basically the same general sense.

3.1. *Etgašam* (ܐܬܓܫܡ)

Etgašam is translated 'He was embodied' and is a denominative verb based on *gušmo* (body). It is the same as 'He was incarnated' (*etbasar*), because God became incarnate personally from the virgin and in his embodiment he took body.

The verb *etgašam* is a term for the incarnation which is a later development and not of biblical origin. Many early Syriac Fathers have made use of this term, though not yet Aphrahat or Ephrem.

This term is seen as a favourite one of Philoxenos who wrote that the credal statement that God descended and was embodied makes us understand that the *ruhono* became *pagrono*, the invisible made visible in a true embodiment so that when he became flesh, He was not changed from His *ruhonuto* into *pagronuto* nor did He depart from what He is, God the *ruhono*⁶².

⁶² MATHAI, "The Concept of 'becoming' in the Christology of Philoxenos of Mabbug", p.73.

Severios of Antioch use this term in the *ma'nito* which is recited at the beginning of the public service of the West Syrian Eucharistic liturgy.

Halleux describes the various use of this expression among the Syriac writers⁶³.

This verb can be seen many times in the MF *sedre* for the period of *Suboro-Yaldo* period.

The purpose of *etgašam* is clearly stated in the *sedre* prayers.

1-It is for the salvation of the human race.

“Christ our God, great, glorious, and the perfect image of the perfect Father who by His love towards mankind, descended from heaven and was embodied (*etgašam*) from the Holy Spirit and the holy virgin Mary in order to save our race from the slavery of the sin. (*Sedro* for Visitation of Mary to Elizabeth –*Ramšo*).

2-For the enlightenment of the human beings:

“Your grace constrained You and You willed to *become embodied* to shine forth in the universe and to become seen in our world, to be united with our nature and confirmed to our shape⁶⁴, so that in You we might see and recognize the light, You being the Sun of righteousness⁶⁵, and so might be mystically enlightened by You” (*Sedro* for Annunciation to Zachariah-*Ramšo*)

3-This embodiment of Christ is compared to the burning bush in one *sedro*: “Another one was prefiguring the virgin from whom You *were*

⁶³ HALLEUX A., *Philoxénienne du Symbole*, p.308-9.

⁶⁴ Phil 2:7.

⁶⁵ Mal 4:2.

embodied that the burning bush that was not burnt up”⁶⁶. (*Sedro for Yaldo*, 3rd hour).

3.1.1. *Metgašmonuto* (ܡܘܨܡܘܢܘܬܘܐ)

This is the verbal noun of the *gušmo*, meaning ‘embodiment’; It is not, however, found in the *sedre* for the period of *Suboro-Yaldo*.

3.2. *Etbasar* (ܐܬܒܫܪܐ)

One of the main words used to describe the incarnation in the Syriac liturgy is *etbasar*, meaning ‘was enfleshed’⁶⁷, corresponding exactly to Greek *esarkothe*. Like *etgašam* it is a denominative verb based on *besro* (flesh).

The biblical starting point is “The Word became flesh and dwelt among us”⁶⁸, the foundation for the *logos-sarx* Christology. This is discussed in the section of *besro hwo*.

“Christ our God, who was enfleshed, who in his Godhead is beyond flesh; the most high God, the Son of the hidden Father who shone forth from the womb of Mary; who was proclaimed beforehand by the prophets, pre-figured by the seers and known through various images.” (*Sedro for Annunciation to Zachariah, Lilyo 2nd qaumo*).

Here the central point asserted is that it is Christ God, the pre-existent one Himself, who really appeared in the flesh in our concrete history⁶⁹. Divine and human things are asserted of one and the same subject.

⁶⁶ Ex 3:2.

⁶⁷ TORRANCE T.F., *Theology in Reconciliation*, London,(1975), p.224.

⁶⁸ Jn 1:14

⁶⁹ 1Jn 1.2.

“May He call and raise up the departed faithful at His right side⁷⁰ and may we and they offer up glory to Christ who was enfleshed for us and to Father and to His Holy Spirit”.

The purpose of incarnation is not only for the salvation of the living but also for the departed too.

3.2.1. *Metbasronuto* (ጠጋራገጠጋጠጋ)

‘Incarnation’ literally ‘enfleshment’. This theological term which is derived from the verbal form *etbasar*, can be seen in many *sedre* of *Suboro-Yaldo*.

The purpose of incarnation is:

1-Salvation and life for the human beings.

“O Christ God, who is worthy of praise for Your salvific and life giving *incarnation* (ጠጋራገጠጋጠጋ).” (*Sedro* for *Yaldo*, *Lilyo- Ist qaumo-*).

2-To make reconciliation between the heavenly beings and earthly beings, thereby sowing peace and tranquillity in the world.

“Wonder You are, for You reconciled by Your *incarnation* (ጠጋራገጠጋጠጋ) Your Father with Your creation⁷¹ and You sowed peace and tranquillity in the universe.” (*Sedro* for *Yaldo*, *Ramšo*).

“Another one was comparing ‘the one like a human being and the Ancient of Days’⁷² to Your enfleshment (ጠጋራገጠጋጠጋ). (*Sedro* for the Sunday before *Yaldo*, *Lilyo 2nd qaumo*).

⁷⁰ Mt 25:33

⁷¹ Eph 2:14-15; 2Cor 5:18-19.

⁷² Dn 7:13.

This same term is also found in the *sedro* for the Sunday of Annunciation to Zachariah, 3rd hour.

3.3. *Etbarnaš* (ܐܬܒܪܢܐܫ)

The term *etbarnaš* can be translated as ‘he was inhominated’ (*inhominatus*). According to St Athanasius of Alexandria, ‘Word became flesh’ is interpreted as the Word has become man (inhominated) and not as the Word has entered into a man⁷³. This verb is less used in the Fenqitho compared with other incarnational passive verbs. But its passive noun form (*metbarnšonuto*) is used many more times than the other passive nouns. Sometimes these two words (Passive verbal form and its noun form) are used as a means of expressing Christ as perfect God and perfect man. The following citation specifically explains the Christological position of the church.

“Indeed when You are the begotten⁷⁴ to Your begetter, You became firstborn among many brethren⁷⁵. While You are the ‘Word’ and united with the great Mind, You became flesh⁷⁶ and dwelt in the virgin Mary full of grace⁷⁷ and from her You became man (ܐܬܒܪܢܐܫ) as holy”. (*Sedro* for the Sunday before *Yaldo, Sapro*).

3.3.1. *Metbarnšonuto* (ܡܝܬܒܪܢܐܫܘܬܐ)

‘Inhomination’ is based on the Greek *enanthropesis*. This term is mostly used as a synonym for incarnation. Though this term is used many

⁷³ *Contra Arianos* 3.30.

⁷⁴ Jn 1:14; 3:16.

⁷⁵ Rom8:29.

⁷⁶ Jn 1:14.

⁷⁷ Lk 1:28.

times to emphasize the full humanity of Christ, sometimes it can loosely be translated as 'incarnation'. In the *sedre* for the period of *Suboro-Yaldo*, this term is frequently seen.

The purpose of his inhomination is stated in the prayers:

1-It is to dispel the darkness from the world.

“Wonder You are, for Your light shone in the creation and dispelled the darkness from the quarters by Your *inhomination*”. (*Sedro* for *Yaldo*, *Ramšo*)

2-He became man to make us free from the tyranny of the accuser:

“Therefore we, Your sinful servants beseech Your Mercy that You do not enter into judgement with us, because at Your inhomination You have removed us free from the tyranny of the accuser”. (*Sedro* for *Yaldo*, *Lilyo*, *Ist qaumo*).

This same term is also used in the *sedro* for the Sunday of the birth of John the Baptist, 2nd *qaumo*, and for the Sunday of Annunciation to Zachariah, 3rd hour.

These three terms in general are regarded as nearly synonymous (*etbarnaš*-inhomination, *etgašam*-embodiment, *etbasar*-incarnation)⁷⁸. In the hymns of Severus we find these terms used indifferently without any apparently different meaning⁷⁹. Both Cyril and Severus often use *etbarnaš* as an explanation of *etbasar*⁸⁰. So it is understood that these terms were

⁷⁸ PANIKER T., *The Syro Antiochian Anaphora of John of Bosra-A Liturgical and Theological Study*, (Rome, 1978), p.214.

⁷⁹ *PO* VI, pp.157, 160, 161.

⁸⁰ SELLERS, *Council of Chalcedon*, p.141.

used as an assertion of body endowed with the rational soul. They do not add anything which is more substantial to the doctrine of incarnation.

4. *Lbeš* (ܠܒܝܫ)

The early Syrian Fathers developed the theme of incarnation through imageries and symbols. Imagery of 'Clothing' is one of the most important among the themes and it is expressed with an originality of their own in the development of Syriac theology. The entire span of salvation history can be expressed in terms of this clothing imagery⁸¹. Various aspects of the fall of humanity in Adam and the various stages of the salvation history are well depicted through this imagery.

The roots of this imagery are already to be found in the Bible⁸². Gen 3:21 "and the Lord God made for Adam and his wife garments of skin and He clothed them". Here although the Peshitta translates Gn 3:21 literally as "garments of skin", there is a reminiscence of another interpretation to be found reflected in the Syriac version of Ps 8,6-"You created man a little less than the angels; in honour and glory did You cloth him"(against Hebrew, Septuagint, and Targum, which all have "crown him").

In both Christian and Jewish tradition we find writers combining both interpretations of Gen 3:21.e.g in the Fenqitho, *sedro* for Good Friday *Sapro* we have:

"With radiance and glory was Adam clothed at the beginning, before he sinned; the Evil one was envious, led Eve astray, and had Adam ejected

⁸¹ PETERSON E., "Theologie des Kleides", *Benediktinische Monatsschrift* 16 (1934) pp.347-356.

⁸² HAULOTTE E., *Symbolique du vêtement selon la Bible*, *Théologie historique* 65, (1966).

from Paradise: he was then covered by fig leaves in place of the glory with which he had been clothed. This day did the Lord fashion Adam, today too did He drive him from Paradise; Priest, pontiff, and king did the Lord make Adam when He created him”

In the Peshitta, this imagery becomes more prominent. A significant example of this has already been seen in Ps 8:6. In Ps 132:16 the Peshitta speaks of ‘glory’ as the clothing of the just, and this eschatological dimension was clearly something already familiar to Judaism of the early post biblical period, seeing that Enoch 62:15, for example, reads “The righteous and the elect will have arisen from the earthand will be clothed with garments of glory”. This eschatological aspect of the “Robe of Glory” remains an important one in Syriac texts⁸³.

In the New Testament Paul uses this term in the sense of our relationship to Christ ‘to put on Christ’ (Romans 13:14; Gal 3:27) . Here the Christians put on Christ at baptism.

Similar terminology (*lbeš*) occurs in the Peshitta translation at Heb 5:7 which is in connection with the Incarnation. Here Christ is spoken of as “being clothed in the flesh” (Greek-“in the days of his flesh”)⁸⁴, while at the 10:5 the quotation from Ps 40, taken as a Christological prophecy, is rendered “you clothed me in a body”⁸⁵ (Greek-“You prepared a body for me”).

⁸³ BROCK S., “Clothing Metaphors”, p.15.

⁸⁴ *kad besro lbiš hwo* –The phrase *lbeš besro*, ‘put on flesh’ is actually very rare in early Syriac literature, and normally in this period Greek *sarx* is represented by Syriac *pagro* ‘body’ and not *besro* ‘flesh’.

⁸⁵ *pagro den albeštan(y)*; the Peshitta Psalms and the Hebrew are very different “You pierced my ears”

At Hebrews 13:3, the Syriac does indeed again use *lbeš* with *besro* as in Chapter 5 *besro (nošo d- besro lbišin atun)* rendering the Greek as *ontes en somati*, but this is not in the context of the Incarnation.

This imagery 'put on' is very generic. Syriac Fathers combine different theological expressions with this generic usage to describe the mystery of the Incarnation. A few examples are given below.

4.1. Different Theological Expressions with *Lbeš*

Lbeš pagro was to become a standard term for the process of the incarnation in early Syriac Christianity⁸⁶.

Acts of Thomas, -“You are the Son and You put on a body⁸⁷”;

Doctrina Addai: “Even though he put on this body, he was still God with his Father”⁸⁸ etc.

Similar examples can be seen in Aphrahat (*Demon. XXIII: 20*); Ephrem (*HdNat. XVI.11.5 HdVir 29,1.*) etc.

Lbeš pagran (put on our body)-*HdNat.XXII.39* “You put on our visible body”.

Lbeš besro (put on flesh) is very rarely used in early Syriac literature. The main reason is that during this period the Greek *sarx* is

⁸⁶ On the clothing imagery; see, BROCK S., “Clothing Metaphors”, p.11-38; BROCK S., *Luminous Eye*, p.65-70; BROCK S., “Greek Words in Syriac”, p.99-104; MURRAY R., *Symbols of Church and Kingdom*, pp.69-70, 310-312; BEGGIANI, *Early Syriac Theology*, pp.40-41.

⁸⁷ MURRAY R., *Symbols of Church and Kingdom*, p.311.

⁸⁸ BROCK S., “Clothing Metaphors”, pp.11-38 (*Studies in Syriac Christianity*, No XI, pp.11-38); PETERSON E., “Theologie des Kleides”, pp.347-56; KOWALSKI A., “Rivestiti di Gloria”, pp.41-60.

normally represented by Syriac *pagro* and not *besro*. Ephrem and other writers during the early period very rarely use this term.

Lbeš kyonan (He put on our nature)

This is found in Narsai (ed.MINGANA A., I, “Homily on Passion” p.28); Babai (*Liber de Unione*, p.63); John of Apamea (*Letters*, ed.RIGNELL L.G., 28), and it frequently occurs in the liturgical *Hudra* (Trichur edition, I, pp.117,248,485,491,574 etc.). This phrase also occurs in Theodore’s *Catechetical Homily VII.I*.

Lbesh barnošo

“For our salvation he put on man and dwelt in him” (Theodore of Mopsuestia’s *Catechetical Homilies* (III.5):. However it does sometimes occur in Pre Nicene Greek writer, such as Melito. This will no doubt be the source of Theoder’s usage. Subsequently this wording turns up only in East Syrian Writers. Man is always generic, not particular. Andrew of Samasota (ed.OVERBECK J.J., 224) explain that “He is God who put on a man for our sake”.

Lbeš makikuto

Jacob of Sarugh makes use of this phraseology on a few occasions; e.g “Christ the mighty one, descended and put on total humility” (BEDJAN P.(ed.), III, p.339.).

There are other examples like *lbeš našutan* -Acts of Thomas (ed. WRIGHT W., 250, 280-1); Aphrahat (*Dem.*III.16); *lbeš dmutan* –Put on our likeness (cp.Phil 2:7) *HdFid* XXXI:3; *lbeš salman* (Put on our image) *HdNat* XXIII 4,5; *lbeš z’uruto* (Put on smallness) *HdFid* XXXII.12.1; John of Apamea(ed.STROTHMANN) IX 466; X 89; XI 357 etc.

Though there are many direct references to this imagery in the Mosul Fenqitho, especially in the *qole*, *madroshe*, etc, only one imagery is found in the *sedre* for the period of *Suboro-Yaldo* in the Mosul Fenqitho.

“You clothed Yourself in humility, (*lbesh makikuto*) and put on the form of a servant (cp. Phil 2:6), in order to deliver us, who are impoverished from the worship of images and idols, and to draw us to the worship of You and Your Father and the Holy Spirit”. (*Sedro* for the Visitation of Mary to Elizabeth, *Lilyo* 1st *qaumo*).

The Fenqitho states that He put on humility to deliver the humanity from the earthly idol worship.

Many West Syrian writers became suspicious of any use of the clothing metaphor in connection with the incarnation. This reaction can be observed very well in Philoxenus of Mabbugh's Commentary on the Prologue of John⁸⁹, written about AD 505; commenting on the Peshitta translation of Hebrews 5:7, “When he was clothed in the flesh”, Philoxenus complains that, instead of translating Paul's words, “they had inclined to the position of Nestorius who cast a body on to the Word as one does a garment on to an ordinary body or as purple is put on emperors”.

Philoxenos sensed that if the body is “the garment of the soul”, there are then problems about describing the body and soul as “one” (*PG* 40, p.595b) how can the soul be one with its ‘clothing’ seeing that a garment and wearer are not one. This must have influenced the Mosul Fenqitho, since MF prayers are of West Syrian origin.

⁸⁹ HALLEUX (ed.) *CSCO* 53 (text & translation) p.165f; See BROCK S., “The resolution of the Philoxenian/Harclean problem,” *New Testament Textual Criticism: Essays in Honour of B.M. Metzger*, (Oxford, 1981), pp.325-343. esp.328-329 for details.

4.2. *Et'atap* (ܐܬܐܦܐܦ)

This is one of the various clothing terms to be found in the *sedre*. This particular term is to be founded both in Old Testament (Job 40:10-*et'atap ziwo w- hedro*; Mich 3:7- *et'atap 'atiputo d-zadiquto*; etc) and in the New Testament (Rev.7:9 *m'atpin estle heworoto*, 1Pt 5:5 etc).

This phraseology can be seen in the writings of Alexandrian Fathers like Cyril of Alexandria and Syrian Fathers Ephrem, Jacob of Sarug etc. 'He was clothed our flesh' (*besro dīlan et'atap*)⁹⁰ is one of the best examples of this usage in Cyril of Alexandria's 'Dialogue on Incarnation'.

St Ephrem is using *pagro* instead of *besro*. 'He was clothed in our body' (*et'atap pagro dīlan*)⁹¹.

Jacob of Edessa has used this term as an incarnational term *m'atap b-labūšo* in his scholia 18:12⁹².

This term is usually used as an incarnational theme in the Fenqitho. - "He who is clothed in light as mantle"⁹³ is wrapped in swaddling clothes, yet He is ineffable". (*Sedro* for the Sunday before *Yaldo, Ramšo*).

But it is also used of human beings in connection with salvation history.

"Today we were stripped of the clothes of reproach"⁹⁴ which we had put on (*lbešnan*) from the sins⁹⁵ by the transgression of the law and put on

⁹⁰ Cyr-*de Incar*, 108, 405:21.

⁹¹ Ephrem, (ed.) LAMY, i. 167.22.

⁹² Jacob of Edessa, *Scholia On Passages of the Old Testmsnt*, 18.12; (ed.) PHILLIPS, (London, 1864).

⁹³ Ps 104:2

⁹⁴ Col 3:9-10

⁹⁵ Gn 3:6-7, 20.

(*et'atapnan*) brightness and glory granted us from God⁹⁶” (*Sedro* for Sunday before *Yaldo-Sapro*)

The purpose of the incarnation of Christ is to recloth the original glory.

4.3. *Estlo* (ܐܫܬܠܐ)

It is a Greek word means a robe, garment, stole etc⁹⁷. This word is used in the East and West Syrian prayers as a concept of Christ's putting on body. The basis of this terminology is Gen 49:11 “He will wash his garments in wine, his *robes* in the blood of grapes”. Here in the prophecy of Jacob, there is an explicit reference to *estlo*.

The interpretation of Gen 3:21 in terms of the ‘Robe of the Glory’ with which Adam was clothed before the Fall is a common heritage of the Jewish and Christian interpretations and was prominent in the early Syriac tradition. The origin of this lies in the Targumic tradition which speaks of the vestments God had provided for Adam and Eve as not of skin, but of glory/light, which refers to the state before the fall⁹⁸.

The first Adam loses the ‘robe of glory’ at the Fall; the Second Adam puts on the body of the first Adam in order to restore the ‘robe of glory’ to mankind in baptism; the Christian puts on ‘the new man’ (Eph 4:4) or Christ (Rom 13:14; Gal 3:27) at baptism at the same time ‘putting on’ “the robe of glory”. There is a certain merging of identity between the first

⁹⁶ Rev 19:8.

⁹⁷ SMITH J.P. *A Compendious Syriac Dictionary*, p. 23.

⁹⁸ BROCK S., “Clothing Metaphors”, in SCHMIDT M. and GEYER C.F. (eds.), *Typus, Symbol, Allegorie bei den östlichen Vätern und ihren Parallelen im Mittelalter (international Kolloquium)*, (1981), p.14.

Adam and the Second Adam in these three closely linked stages of salvation history: the Fall brought a loss of the first Adam's true identity; God then puts on Adam/Man in order that Adam/man may put on God, in other words, may attain, not just his pre-fall status, but the status of divinity which was the intention of his creation.

The 'robe of glory' belongs to Urzeit and Endzeit; the Christian puts it on at baptism in sacred time (anticipating Endzeit), even though he or she is still living in historical time. The provision of the wedding garment is understood as taking place in historical time, at baptism; but its appearance as soiled or clean, is regarded as belonging to sacred time, to the eschaton or last judgement. Ephrem gives an interesting twist to this set of images in his Nisibian hymns⁹⁹.

Gregory of Nyssa-(*PG* 46) p.693b-c, "Having put on the filthy garment (*ten ruparan stolen*) of our life.

Martyrdom of the Catholicos Symeon (*PS* II) p.950: "You (Christ) turned us back from error by means of the rational robe (*estla mallilta*) when You put on our humanity".

Jacob of Sarug-"Today, Adam has exchanged his leaves¹⁰⁰ for the garment of light¹⁰¹ and by its glory, he has put shame the serpent who had smitten him and carried away his garment(*estla*) from him",¹⁰²

Narsai-(ed. Mingana A.-II, 161, It is with reference to Gen 49:11) "With his holy blood did he cleanse the robe of his corporality" (*estla d-pagranuteh*).

⁹⁹ *HdNis* 43:21.

¹⁰⁰ Gn 3:7

¹⁰¹ Rom 3:12.

¹⁰² *PO*. 43,p.544.

In Mosul Fenqitho- “May we rejoice and be delighted in You; may we be adorned with the garment of glory that comes from Your swaddling clothes, and be guided by the angelic power as by the star¹⁰³ to the place where we may offer You sacrifices of praise and thanksgiving, various, different and acceptable offerings, not like the Magi, of Gold, myrrh, and frankincense in which the symbols are depicted and which shows the things to come; but rather faith, hope, and love in You which is bound with Your love”. (*Sedro for Yaldo-Lilyo 2nd qaumo*).

This term is used in the West Syrian prayers. For example in a *sedro* at Epiphany in the Fenqitho:

“You who are with out need were baptised in the river Jordan and left in it the ‘*garment of divinity*’ for those who were naked that they might be clothed with it (Prayer with the Harp of Spirit, III., p.496.)

The theme likewise occurs in both the West and East Syriac baptismal services themselves:

“You have clothed us in the *robe of glory* of the gifts of your Holy Spirit, and You have granted that we should become spiritual children to the Father in the second birth of baptism (West Syriac rite attributed to Severus).

In the East Syriac rite the priest prays that those baptised ‘may preserve in purity the *robe of glory* with which You clothed them in Your mercy’.

The ‘robe of glory’ which the baptised receive is also identified as the ‘wedding garment’ of the parable of Mathew 22: 1-14. All the baptised

¹⁰³ Mt 2:9.

are supposed to keep this garment unspotted in readiness for the marriage feast. The man who was thrown out of the marriage feast has been given one previously, but had then either lost or soiled it. He was not thrown out because he could not afford a wedding garment. Thus every Christian is given this wedding garment during his or her life time, at baptism. It is everybody's duty to keep this in readiness for its use at the marriage feast of Christ the Bridegroom in the kingdom of Heaven which takes place to escathon. Those who have preserved their wedding garment in purity will then experience the reality of the robe of glory which they put on in potential (St.Paul's 'pledge') at baptism¹⁰⁴.

4.4. Šlah (שָׁלַח)

The terminology *šlah* means to 'strip off' as well as 'to send'. The meaning of *šlah* as 'to send' will be discussed later. This use of *šlah* as 'strip off' applies to both Adam and Christ. 1-At the fall Adam *was stripped of glory*-his robe of glory. 2-the divine Word '*stripped of* his own glory and 'putting on' a body in order to raise humanity to its original state, clothed in the robe of glory through His incarnation. Christ's 'stripping off' is intended as a remedy to the effect of the Fall. Both of these are contradictory. Adam was stripped of his glory because of his fall but the second Adam voluntarily stripped off his glory to redeem the human beings by His inhomination.

All these changes did the Merciful One make

Stripping of (*šlah*) glory and putting on a body (*lbeš*)

For He had devised a way to recloth Adam

¹⁰⁴ BROCK S., "Clothing Metaphors", p.20.

In that glory which Adam had stripped off

Christ was wrapped in swaddling clothes

Corresponding to Adam's leaves¹⁰⁵

At the Fall, Adam and Eve are stripped of their robes of glory/ light. But by the birth of Christ wrapped in swaddling clothes, he reclothed us. This same idea is explicitated in the Fenqitho

Ephrem in his hymn on Faith (85:6-8): There is an elaborate play on the word *šlah*.

“They could not approach you with their bodies clothed

so they came stripped, like little children;

they buried their bodies and descended to you.

You eagerly met them and You take refuge in them

Because they loved You so.¹⁰⁶

Here this stanza refers to those being baptised, stripped of their clothes at baptism.

Ephrem writes in his commentary on Diatessaron (XVI:10) that ‘When Adam sinned and was stripped off the glory¹⁰⁷, in which he had been clothed, he covered his nakedness with fig leaves. Our Saviour came and underwent suffering in order to heal Adam's wounds and to provide a garment of glory for his nakedness. Therefore, He caused the fig tree to wither, to make it known that the leaves of the fig tree were no longer required for the clothing of Adam, because He had restored him to his former glory, which when in possession of it, he had no need of fig leaves,

¹⁰⁵ Ephrem, Hymn on Nativity, 23:13; BROCK S., *Luminous Eye*, p. 85.

¹⁰⁶ BROCK S., *Luminous Eye*, p. 84.

¹⁰⁷ Gn 3 :7.

nor of clothing made from skins. Henceforth, there is no longer any use for the withered fig tree, whose leaves, when moist, were a garment of shame, and a clothing of mockery'¹⁰⁸.

In the passage from the commentary on the Diatessaron, Ephrem introduces the theme of the 'garment of glory' with which Adam had Eve had been clothed before the fall (the concept is of Jewish origin). Ephrem and other Syriac writers use this theme as a means of linking all the different points in the course of salvation history. Here the passage describes also that though Jesus did not need a garment of fig tree he received Himself to save the human beings.

The Serpent gave deceitful advice to Eve in the garden so as to take away the 'garment of glory' and wove a tunic of iniquity in which the first parents remained naked and they felt shame. The fig leaves came as a clothing of shame. But the angel Gabriel spoke the truth to Mary and by contrast, he was not weaving a 'garment of shame' but a 'garment of glory' to cloth the stripped and naked Adam.

According to Jacob of Sarug, 'At his resurrection Christ stripped off the old order by his death'¹⁰⁹. The garments of the dead he left in Sheol and clothed himself in the garments of glory¹¹⁰.

Gregory of Nyssa alludes to the 'garments of skin' of Gen 3:21, which hold an important place in his teaching. "Circumcision means the casting off of the dead skins which we put on when we had been stripped of the supernatural life after the transgression,"¹¹¹

¹⁰⁸ McCARTHY, *Saint Ephrem's Commentary on Tatian's Diatessaron* XVI:10;p.247.

¹⁰⁹ KOLLAMPARAMPIL T., *Select Festal Homilies*, p.296.

¹¹⁰ KOLLAMPARAMPIL T., *Select Festal Homilies*,p. 302.

¹¹¹ Gregory of Nyssa, *De beat.8*; Cf *The life of Moses*,tr. MALHERBE J. &FERGUSON,

St. Augustine in his neo-platonic symbolism cited four characteristic passages of this¹¹². In one of this he explains that “We have to strip off our many garments, both this visible one made of flesh, and the inner ones we have put on, which resemble ‘those of skin’. Let us ascend to the stadium naked and without a garment to the contest the soul’s Olympic Games”¹¹³.

The long life of the religious symbolism of putting on and off points to its potency, which indeed lies in its ability to convey simultaneously, by means of resonance it evokes, a whole range of different but interrelated theological meaning¹¹⁴.

In the *sedre* for the period of *Suboro-Yaldo* according to the MF, the term is referred only once and directly not in connection with christology.

“Today we were *stripped* of the clothes of reproach¹¹⁵ which we have clothed from the sins¹¹⁶ by the transgression of the law and put on brightness and glory granted us from God”¹¹⁷ (*Sedro* for the Sunday before *Yaldo, Sapro*)

Through the incarnation, death and resurrection of Christ, Jesus reclothed human beings.

The Classics of Western Spirituality, p.160.

¹¹² PEPIN J, « Saint Augustin et le symbolisme néoplatonicien de la vêtue », *Augustinus Magister* : Congrès international augustinien, I (Paris, 1954), pp.293-306.

¹¹³ PORPHYRIUS, *De Abstinencia*, 1.31.3; BROCK S., «Clothing Metaphors» in *Typus, Symbol*, p.34.

¹¹⁴ ELIADE M., “Methodological remarks on the study of religious symbolism”, *The History of Religions: Essays in Methodology*, ed. ELIADE M., and KITAGAWA J.M., (Chicago 1959), p.99.

¹¹⁵ Col 3:9-10.

¹¹⁶ Gn 3:6-7, 20.

¹¹⁷ Rev 19:8.

5. Phrases with ‘reside’

The earliest Aramaic-speaking Christians have made use of certain important verbs (*agen*, *šro*, *‘mar*, *šken* etc.) with the general meaning of ‘reside’, ‘dwell’, and transferred them to a theological context in order to describe the mystery of the incarnation. It is a phenomenon frequently to be observed in the liturgical texts. The source for this usage is the Syriac Bible. Here we are dealing phrases with *agen*, *šro*, *‘mar*, *šken*.

5.1. *Agen* (ܐܓܢ)

The term *agen*, a technical term is used for the Spirit’s activity from an early date in the Syriac speaking church. It is hard to translate exactly. A number of different Greek verbs lie behind it: thus in all the Syriac versions it translates *episkiazo* ‘overshadow’, in the annunciation message of Luke 1:35 (Subject: Power of Most High), and the same verb translates *eskenosen* in Jn 1:14(subject: the Word). Elsewhere, in the NT, at Acts 5:15, it translates *episkiazo*, (Subject: Peter’s shadow) and it is twice used of the Spirit in Acts 10:44 and 11:15 where the Gk has *epiipto* ‘fall upon’. In 2 Cor12:9 the Power of Christ is subject (Gk. *episkenoo*)¹¹⁸.

Etymologically this term is associated with the idea of ‘covering over’, whence the sense of ‘protection’ may be implied, as in some passages in the Peshitta Old Testament (e.g. Isaiah 37:35=2Kings 19:34), and as in Hebrew *magen* ‘shield’, from the same root. More frequently however this ‘covering over’ has more sacral and creative overtones in Syriac, where *agen* has for the most part become specialised as a technical term for

¹¹⁸ BROCK S., *Holy Spirit in the Syrian Baptismal Tradition*, p.9.

divine activity in relation with creation¹¹⁹ (and within that, usually humanity).

The verb is of special interest since (1) It has a background in Jewish Aramaic (Targumim), where it is employed in the context of salvific and protective action by God.¹²⁰

(2) It was evidently inherited from Jewish Aramaic by the translators of the Peshitta Old Testament and of the Syriac New Testament versions as a technical term denoting immanent divine action. This accounts for its use in both Lk 1:35 and Jn 1:14.

Although term *agen* in fact has its background in the Peshitta Old Testament and the Targumim¹²¹, this is never in the context of the 'Spirit'. In the narrative of the Sinai theophany God tells Moses 'I will cause my hand to overshadow (*agen*) you until I have passed by' (Exod 33:22).

Elsewhere *agen* normally translates Hebrew verbs meaning 'protect' (e.g. 2Kings 19:34; Isaiah 31:5; cp also Wisdom 5:16).

Luke 1:35 and John 1:14 are the two key passages in the Gospels which point to how the Incarnation took place. Although the Greek original employs two different verbs to describe the action of the 'Power of the Most High' (ἐπισκιάσει) and that of the 'Word' (ἐσκήνωσεν), the Syriac versions, Diatessaron, Old Syriac, Peshitta, and Harklean all agree in employing only

¹¹⁹ BROCK S., "From Annunciation to Pentecost: The Travels of a Technical Term", p.73.

¹²⁰ BROCK S., "An Early interpretation of *pasha: agen* in the Palestinian Targum", in *Interpreting the Hebrew Bible: Essays in Honour of E.I.J Rosenthal.*, (eds.) Emerton J,A., and REIF S.C., (Cambridge, 1982) pp.27-34.

¹²¹ Targum Exodus 12:13 I will overshadow (protect) you with my *Memra*.

one verb *agen*, aphel of *gnn* (whence *gnona* bridal chamber)¹²². In neither case is this an obvious translation. In certain strands of the Palestinian targum tradition *agen* was the verb used to translate the mysterious Hebrew verb *pasah* in the Exodus narrative. Maybe the translator was aware of the connection, found in part of the Palastenian targum tradition, between *agen* and Hebrew *pasah* in the passover narrative (Exodus 12)¹²³. This suggests that the verb was chosen in order to provide a typological link with the passover Lamb¹²⁴.

Agen plays an important role in liturgical texts; in particular it is found in the epiclesis of the most influential of all West Syrian anaphoras, that of St James. In the East Syrian liturgical tradition it is also found in the anaphora attributed to Theodore of Mopsuestia¹²⁵.

Here it is important to notice two separate points of difference concerning Luke 1:35 in the Syriac exegetical tradition¹²⁶. The East Syrian

¹²² An important ecclesiological and eschatological term in early Syriac literature. cfr BROCK S., *The Luminous Eye: the Spiritual World Vision of Saint Ephrem* (Rome, 1985), pp.96-106.

¹²³ BROCK S., "The Background to Some Terms in The Syriac Eucharistic Epiclesis", *The Harp* 17, (2004), p.192.

¹²⁴ BROCK S., "Passover, Annunciation, and Epiclesis" in *Novum Testamentum* 14, (1982), pp.223-33.

¹²⁵ BROCK S., "Invocations to/for the Holy Spirit in Syriac Liturgical texts" in *Comparative Liturgy*, (eds.) TAFT R.& WINKLER G (OCA 265, 2001),pp.377-406, esp 391-5.

¹²⁶ BURKITT F.C., translated the verb at John 1:14 as "sojourned among us": *Evangelion da-Mephareshe* (Cambridge 1904), 1:423 (along with the alternatives or 'cast its influence in us', cf. Acts V:15"); cf.2:307. Baarda renders "dwelled among us"(*The Gospel Quotations of Aphrahat the Persian Sage, I. Aphrahat's Text of the Fourth Gospel*

tradition preferred the understanding of 'the Power of the Most High' as a synonym for the Holy Spirit, while the West Syrian normally took it as referring to the 'Logos' as in Jn 1:14.

If 'the Power of the Most High' is differentiated from the Holy Spirit, the subject of the verb *agen* in Luke 1:35 becomes the same as that of *agen* in John 1:14. The common identity of these two verbs in turn led to the interchange of constructions, so that *b*-‘in’ replaces *al* ‘over’ in many West Syrian liturgical texts based on Luke 1:35.

Modern translators of John 1:14 normally translate *en hemin* as ‘among us’ in the Syriac exegetical tradition from the fifth century onwards, one can find any of three different understandings. We encounter two separate interpretations on the Syrian Orthodox (West Syrian) side. According to the first, influenced by the parallelism seen between Luke 1:35 and John 1:14, ‘in us’ was understood as meaning ‘in one of us’, i.e. Mary. Thus in a *madhroso* for the Sunday of Annunciation we find ‘Blessed is your body, Mary, for the Word tabernacled in it’¹²⁷.

Philoxenus chose for another interpretation; thus he paraphrases the verse ‘the Word tabernacled in human beings, that is the common nature of the humanity’¹²⁸. The Logos was able to indwell in any member of the human race. Philoxenus supports his reading of the text by referring to the name given to Jesus, ‘Immanuel’: means ‘God is with us’¹²⁹.

(Meppel, 1975), pp.64-66. The translation of the Peshitta New Testament by Murdoch J. (1896) uses ‘overshadow’ in Luke and “tabernacle” in John, clearly reflecting the Greek, not the Syriac; Lamsa G.M. has “rest up on” and “dwelt among”.

¹²⁷ *Fenqitho* II, p.73b.

¹²⁸ *Tractatus tres* (ed. VASCHALDE, CSCO 9) p.168; compare *Dissertationes decem* (ed. Brière/Graffin, PO 39), pp.726,728.

¹²⁹ *Tractatus tres* (ed. VASCHALDE, CSCO 9) p.169.

According to Babai, “The Holy Spirit has specific functions in the act of Incarnation. It is He who formed the body, to be united with the Word in the womb of the virgin Mary. And at Jordan he descended upon Jesus and anointed him”¹³⁰ Here Babai explicitly quotes ‘Holy Spirit’ as the Power of the Most High.

Babai the Great (d.628) in his Christological treatise, the *Liber de Unione*, where he paraphrases Jn 1:14 with the words ‘that is, He took flesh and made a dwelling (*muryo*) in it, that is, in one of the individualities (*qnome*) belonging to our our humanity¹³¹. The position of the Church of the East was very different, and was clearly set out by Babai. This understanding can be found reflected in some later East Syrian Liturgical Texts, such as *madrasha* for the Transfiguration¹³² : ‘the *qnoma* of the Word became human, having tabernacled (*agen*) in a *qnoma* of flesh, and we beheld the glory of a member of our race like the glory of the only begottenIn one from us in whom he had tabernacled, he made a dwelling (*umra*) for his hiddenness’.

As we have seen from the above paragraphs, when we read the liturgical texts we have to keep in mind the various possible interpretations:

1-The ‘Power of the Most High’ in Luke 1:35 may be taken either as referring to the Holy Spirit, or to the Word;

‘in us’ at John 1:14 may be taken as referring to

I –the homo assumptus (He took flesh and made a dwelling (*murya*) in it, that is in of the individualities (*qnume*) belonging to our humanity)

¹³⁰ *LU*, pp. 40, 32-33.

¹³¹ *L U*, p.126; similarly Narsai, *Homily on the Nativity*, (ed.McLEOD, *PO* 40), pp.62-63,lines 409-16.

¹³² *Hudra III*, p.680.

II-humanity in general (Philoxenus)

III- the virgin (West Syrian)

In the West Syrian tradition, the influence of the preposition *b* –in John 1:14 is very noticeable in paraphrases of Luke 1:35, eg Fenqitho II, 80a “The Spirit shall come and the Power of the Most High shall tabernacle in you in holy fashion’. Related phraseology speaks of ‘the Power of the Most High’ as tabernacling within your (Mary’s) womb¹³³. In all such conditions the ‘Power’ will be understood as ‘the Word’.

In many *sedre* for the period of *Suboro-Yaldo* we find many examples in which Son/Christ as the subject and it is the Virgin in whom he tabernacles.

1-“You are the one who, when You saw our human race entangled in utter perdition, and complete destruction; You the eternal Son of the eternal Father, who *tabernacled* in the womb of the Holy Virgin” (*Sedro* for *Yaldo*, *Lilyo*, 1st *qaumo*)

2-“At the same time You neither changed from being God, nor departed from the lofty and exalted throne of Your essence, when You *tabernacled* in the womb of the Virgin” (*Sedro* for the Sunday of Annunciation to Mary; *Ramšo*,)

In some places of the Fenqitho prayers ‘Power’ (Christ) tabernacled in Mary by the will of the Father and of the Holy Spirit.

3-“You descended from the supernal height of Your majesty, by Your will and of the Father and of the Holy Spirit; dwelt (ܐܘܢܐ) and tabernacled (ܐܘܢܐ) in the Holy Virgin Mary”. (*Sedro* for the Sunday of Annunciation to Mary, *Lilyo* 2nd *qaumo*)

¹³³ For *bgaw karsek* : Fenqitho II, pp.98b,167b.

In the East Syrian tradition for *Suboro* (Annunciation) there are fewer explicit allusions to Luke 1:35, and where do they occur the preposition 'al is preserved; this is only what would be expected in this tradition. Interchange with the preposition b-, from John 1:14, is however found in a seven-syllable *memra* at the commemoration of the virgin: 'Thus in Mary the virgin did the Holy Spirit tabernacle...'¹³⁴.

In the *sedre* for the period of *Suboro-Yaldo* in the *Fenqitho*, there are many examples for *agen*+ 'al, with reference both to Mary, and to the Church and to other human beings.

agen + Mary

1- "Blessed are you among women in that the Power of the Most High (*hylo d-'eloye*) tabernacled upon you"; (*Sedro* for the Sunday Visitation of Mary, *Ramšo*).

2-*agen* + Church

"We pray and beseech You feelingly, may Your hand rest up on the Church, (*Sedro* for the Sunday of Revelation to Joseph; *Lilyo*, 2nd *qaumo*)

agen + human beings

3- "Therefore we also pray now to You, merciful Lord, that Your merciful right hand may tabernacle upon us" (*Sedro* for the Sunday of Revelation to Joseph; *Sapro*)

Later Syriac writers extend the use of *agen* to many other contexts beyond that of the incarnation, as can be seen from the following table derived from the article "From Annunciation to Pentecost: the travels of a technical term" by Brock Sebastian¹³⁵.

¹³⁴ *Hudra* I-III, p. 111 of the *Qale*.

¹³⁵ BROCK S., "From Annunciation to Pentecost: The Travels of a Technical Term", in

Chronological development

Content	<i>agen</i>	<i>magnonutho</i>	ἐπιφοιτάω, -ησις
Incarnation	(a)Lk1:35, Jn 1:14. (AllSyriacversions) (b)Narsai, Jacob etc. (c)Passim	----- --- Philoxenus, Babai. Passim	Athanasius. Isidore, Basil of Seleucia. Passim
Baptism of Christ	(a)----- (b)----- (c) Occasional	----- Philoxenus. Occasional	Cyril of Jer., Epiphanius. Occasional. Occasional.
Transfiguration	(a)----- (b)----- (c) Very rare	----- -- ----- -- ----- --	----- - ? ?
Pentecost	(a)----- (b)Cyrus of Edessa (c) common	----- - Cyrus of Edessa	Athanasius Isidore Common

		Common	
Baptism	(a)----- (b)H.deEpiph., Narsai, Jcaob (c) Occasional	----- -- ----- - Occasional	Eusebius John Chrysostom Common
Eucharistic epiclesis	(a)----- (b) Narsai, Jacob (c) Common	----- - ----- -- Common	----- --- John Chrysostom common

Note- (a)=2nd-4th cent. (b)=5th-6th cent. (c)=7th cent and later.

5.1.1. *Magnonuto* (ܡܘܢܘܬܘܐ)

Some time towards the end of the fifth century the biblical verb *agen* was joined by the derived noun *magnonuto*, 'tabernacling'. The noun *magnonuto*, first attested in the context of the incarnation in Philoxenus's writings of the 480's, appears to have been originally based on Jn 1:14, rather than Luke 1:35. In the East Syrian tradition the earliest occurrence is to be found in Narsai. All these are referring to the incarnation of Word¹³⁶.

¹³⁶ Narsai (ed.Mingana) I, p.95 'the Spirit hovered (*raḥep*) and sanctified him by the power of his tabernacling'. Philoxenos, *Dissertationes decem* (PO 38) p.502; *Letter to the Monks of Beth Gaugal* (ed.DE HALLEUX A., *Mus* 96, 1983) pp. 47, 48.

Magnonuto, which can be translated as 'overshadowing' or 'tabernacling' refers to a specific action by a higher power upon a lower¹³⁷. In Isaac of Nineveh, *magnonuto* refers to the influence of the Holy Spirit over a person¹³⁸. Under the influence of the biblical and liturgical passages of *agen*, this derivative noun *magnonuto*¹³⁹ came to be seen as terminology especially to be associated with the activity of the Spirit. As a consequence, writers grew increasingly apt to introduce their use into contexts of other biblical passages, notably the Baptism of Christ¹⁴⁰, the Transfiguration¹⁴¹ etc.

The Greek term corresponding to *magnonutho* is *epiphotesis*. This noun already occurs in Greek in the context of Pentecost in Isidore of Pelusium in the early fifth century.

In both East and West Syrian Ordination rites the term *magnonuto* occurs in connection with the action of the Holy Spirit up on the candidates¹⁴².

In the Mosul Fenqitho this term has been used many times as a synonym for incarnation. But in the *sedre* for the period of the *Suboro-Yaldo* this term is found only once.

¹³⁷ See BROCK S., "Magnonuto: a technical term in East Syrian Spirituality and its background" in the *Festschrift* for A. Guillaumont, *Mélanges A. Guillaumont*, pp.121-9.

¹³⁸ Isaac of Nineveh, Ch.XVI, Part II, ed. BROCK S., and BROCK S., *Syriac Fathers on Prayer*, p.xxviii.

¹³⁹ First attested in Narsai, *Hom 5* (ed. Mingana 1:95) and Philoxenus, *Tractatus Decem* (dated ca.482-484).

¹⁴⁰ Fenqitho III,70,253b, 282a etc ; This noun occurs with reference to Christ's baptism in a late text in Hudra (I, 477, by Shallita of Reshaina).

¹⁴¹ Fenqitho VII, 323b.

¹⁴² BROCK S., "The Epiklesis in the Antiochene Baptismal Ordines", *OCA* (1972), p.203.

“As it we beseech You, merciful Lord that Your merciful *tabernacling*¹⁴³ may *tabernacle*¹⁴⁴ up on us”. (*Sedro* for the Sunday of Revelation to Joseph; *Ramšo*).

5.2. Šro (ܫܪܐ)

Šro is one of the standard verbs used in connection with the *iqar škinta* (Glory of the Presence) and *Ruha d-Qudša* (Spirit of the Sanctuary, Spirit of Holiness) in the Targum¹⁴⁵. It is very possible that the earliest Aramaic speaking Christians took over this verb in order to describe the mystery of the incarnation¹⁴⁶. This term means ‘take up residence’, ‘reside’, to dwell etc.

This can be found in the Bible many times. Ex 25:8 “And have them make me a sanctuary, so that I may *reside* among them”. This term is used in Eucharistic Epiclesis to denote the activity of the Spirit¹⁴⁷. In the official Targum at Gn 45:27 we read that “The Spirit of the Holiness *resided* (*šrat*) on Jacob”; similarly, Num 11:25 “Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit resided upon them, they prophesied”.

¹⁴³ *Magnonutho d'rahamaik*

¹⁴⁴ Lk 1:35; Jn 1:14; Acts 10:44.

¹⁴⁵ BROCK S., “The Lost Old Syriac at Lk 1:35 and the Earliest Syriac Terms for the Incarnation”,

(ed.) PETERSEN W., *Gospel Traditions in the Second Century*, (London, 1989), p.123.

¹⁴⁶ BROCK S., “The Lost Old Syriac at Lk 1:35”, pp.117-131.

¹⁴⁷ BROCK S., “The Background to Some Terms in the Syriac Eucharistic Epiclesis”, *The Harp* 17,(2004), p.187.

In 1Jn 2:14 (Pesh): “The Word of God abides (ܠܡܢ) in you”. Here instead of the Holy Spirit, Word of God is the subject.

St Ephrem uses *šro* many times in his *madroše*. This is the term that Ephrem regularly uses in allusions to Lk 1:35 & Jn 1:14 where the Syriac biblical text have *agen* with its rich sacral background in Jewish Aramaic. He uses both with reference to Christ’s presence both in Mary’s womb, and in the consecrated bread and wine.

kad hu ger ḥaylo šro (h)wo b-karso

huyu so‘a r (h)wo ‘ule b-karso

When the power resided (*šro*) in the womb, that same was fashioning babes in the womb (*HdNat* 4:174).

šro b- ubbo z ‘uro ḥaylo dal-kul mdabro

In a small womb there resided the Power which guides all (*HdNat* 21:6)

Ephrem introduce this verb with different usages. For example *šro b*, *šro ‘al*, *šro ban*, *šro bgaw*, etc.

Šro b is Ephrem’s standard term for the activity of the Word in the womb of Mary¹⁴⁸. Ephrem, in common with much of later Syriac tradition and with several earlier Greek writers differentiates the Power from the Holy Spirit, identifying the Power as the Word¹⁴⁹. In later Syriac exegesis,

¹⁴⁸ E.g. *Sermo de Domino nostro* 1; *H.de Nativitate* 3:20, 4:130,12.9.

¹⁴⁹ Ephrem, *memra* on the Prologue of John, in *Sancti Ephrem syri, Hymni et Sermones*, ed.

most West Syrian writers identify the Power as the Word, while the East Syrian writers often equate the Power with the Spirit.

If we turn to John 1:14, we will discover a similar situation, for there are two passages in genuine works by Ephrem where he is probably alluding to Jn 1:14, but used the verb *šra*, not *agen*.

H. de Resurrection 1:7

brik da-šro ban

“Blessed is he who resided in us”¹⁵⁰

H. de Ecclesia 15:2

brik (h)u d-arken rawmeh wa-šro ban

“Blessed is he who inclined his height and resided in us”.

Normally the preposition used with *šro* is *b-* “in”, *al-* “upon”, or *ban-*, *bgaw-*, ‘among’ or ‘in the midst of’ for both people, and place¹⁵¹.

LAMY T., 4 vols. (Mechliniae, 1886), 2, col. 515.

¹⁵⁰ This is the passage which Burkitt derived from Lamy’s edition, commenting: “It is obvious that this is reference to John 1:14 and 18” (BURKITT, *S.Ephraim’s Quotations from the Gospel*, TaS, 7.2 (Cambridge,1901), p.47. One might also compare *H. de Epiphania* 8:1, *b ‘o d-nešre ban*, and note that Babai sometimes uses *šro* in paraphrases of this passage, e.g. *Liber de Unione*(ed.VASCHALDE), p.94, *šore w ‘omar w- magen b-*; the second term is interesting in the light of the Christian Palastine Aramaic rendering of Jn 1:14, using *‘mar* and they express statement of Jacob of Edessa (in a scholion to Severus’ *Homily* 15, *PO*, no. 26:312) that the sense of *agen* in Jn1:14 was that of *‘mar*, while in Lk 1:35 it was that of *at el*, ‘overshadow’(he explicitly bases himself on the Greek).

¹⁵¹ BROCK, “The Lost Old Syriac at Lk 1:35 and the Earliest Syriac Terms for the

Jacob of Sarug in his Nativity hymns use this theological term many times. He emphasizes that His dwelling in Mary is while not departing from the Father.

“He dwelt (*šro*) in the pure woman while remaining glorious in the bosom of His Father

He had entered into the womb but heaven was filled with His glory”¹⁵²

According to Narsai *šro* is also used of salvific divine action. The purpose of the divine indwelling is the redemption of the humanity.

“In the same way as the issuing forth of reason, the Only begotten went forth from His begetter

And the good pleasure of His love lodged (*shro*) in a womb for the redemption of our life”¹⁵³.

Philoxenus after quoting Lk 1:35, comments: “Thus the Word resided in the Virgin (*šro b -btulto*) and received his conception from her and not in the human person who was taken from the virgin”¹⁵⁴

Brock offers a speculative suggestion that as Jewish Aramaic background lies behind the oral Syriac kerygma using *šro b -* to denote the presence of the Word in Mary¹⁵⁵.

Incarnation”, p.123.

¹⁵² BEDJAN P., *S.Martyrii*, p.740; *FH* 1, p.61.

¹⁵³ Narsai, *Metrical Homilies on the Nativity*, P O 40, et.G.McLEOD, (1979) , p.42. Vs .91-92.

¹⁵⁴ *Tractatus tres de trinitate et incarnatione*, p.58.

¹⁵⁵ BROCK S., “The Lost Old Syriac at Luke 1:35”, p.130.

For the verb *šro b-*, we find many examples in the *sedre* for the period of *Suboro-Yaldo* period identifying Word as the Power.

“You who *dwells in* Your glorious power¹⁵⁶, who was wrapped in swaddling clothes in a lowly fashion”¹⁵⁷. (*Sedro* for *Yaldo, Ramšo*)

“Praise to You, the exalted and sublime one, who moved from the supernal and the hidden abodes of the Father, and *dwelt in* the pure womb of the glorious virgin”. (*Sedro* for the Sunday of Annunciation to Mary, *Lilyo*, 1st *qaumo*.)

Further more, *šro b-*, is often found in combination with certain other verbs, notably *‘mar, nḥet* etc. *‘mar* is already found many times in the *sedre* for the period of *Suboro- Yaldo*.

“Instead of Bethlehem, may You make Your home (ܡܝܬܘܬܐ)¹⁵⁸ and dwell (ܡܚܘܒܝܢ)¹⁵⁹ in our hearts. (*Sedro* for the Sunday before *Yaldo, Ramšo*)

“Lord, our God, the eternal and everlasting who by His grace and mercy towards mankind *dwelt* (ܡܚܘܒܝܢ) and *resided* (ܡܚܘܒܝܢ) in the womb of the virgin Mary”. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth, *Sapro*).

It is important to note that no other verb corresponding to *šro* is ever to be found in any Greek anaphora¹⁶⁰. The absence of this important

¹⁵⁶ Ex 25:8.

¹⁵⁷ Lk 2:12

¹⁵⁸ Is 33:16,;Ex 6:14; Dt 26:5; Ps 105:23;Eph3:17; Heb11:9.

¹⁵⁹ Nb 35:34; Ps 55:7; 74:2; 2Tim1:5.

¹⁶⁰ BROCK S., “The Background to Some Terms in the Syriac Eucharistic Epiclesis”,

technical term from Greek is one of the best indications that we are dealing with a specialised term which goes back to the roots of Aramaic and Syriac speaking community.

5.3. 'Mar (ܡܪ)

It means 'to dwell', 'to inhabit' etc. The verb can be found many times in the Bible in the basic sense of 'dwell'. "I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt ('mar) as sojourners"¹⁶¹.

"For thou art not a God who delights in wickedness; evil may not dwell with thee"¹⁶²

The NT starting point for the christological use of 'mar (characteristics of the East Syriac tradition) is (a) Col.2:9- "For in Christ all the fullness of the Deity dwells in bodily form". Col 1:19-"For God was pleased to have all his fullness dwell in him". (b) A combination of Jn 2:21 (Christ's body as a temple) and Mt 23:21('He who swears by the temple swears by the One who dwells ('mar) in it').

Ephrem uses this term many times in his Hymns and sermons. Here he uses this term with a sense of wonder at the great humility demonstrated in the Son's saving us¹⁶³.

"The Lord of Heaven came down and sojourned. He became a

p.188.

¹⁶¹ Ex 6:4.

¹⁶² Ps 5:4 (5).

¹⁶³ *HdFid.* 24.10.; RUSSELL P., *St Ephrem the Syrian and St Gregory the Theologian Confront the Arians*, *Moran Etho* 5, (SEERI,1994), p. 170.

sojourner, dweller ('*muro*), and traveller so that He might take us up and make us *dwell* in His kingdom, in an everlasting dwelling place.

Narsai has made use of this term and its noun form frequently in his metrical Homilies on the Nativity.

“In the beginning He honoured us through the fashioning that His hands have made, And at the fullness of time His love dwelt ('*mar*) in us and reconciled the universe”¹⁶⁴.

The Christian Palestine Aramaic actually uses '*mar* in Jn 1:14. Later East Syrian writers such as Babai use the derivative noun '*amurya* specifically in connection with John 1:14.

Babai the Great in his Christological treatise, the *Liber de Unione*, where he paraphrases Jn 1:14 with the words 'that is, He took flesh and made a dwelling ('*amurya*) in it, that is, in one of the individualities (*qnome*) belonging to our humanity'¹⁶⁵.

In East Syrian liturgical texts, one also finds '*umra* used in the same context such as *madrasha* for the Transfiguration¹⁶⁶: the *qnoma* (individuality) of the Word became human, having 'tabernacled in a *qnoma* of flesh, and we beheld the glory of a member of our race like the glory of the only Begotten.....In one from us in whom he had tabernacled, he made a dwelling ('*umro*) for his hiddenness'¹⁶⁷.

¹⁶⁴ Narsai, *Metrical Homilies on the Nativity*, PO 40. (ed) McLEOD G., p 41.

¹⁶⁵ *Liber de Unione*, p.126; Similarly Narsai, *Homily on the Nativity*, (ed). McLEOD, PO 40, (1979) pp.62-3 (lines 409-16).

¹⁶⁶ Hudra III, p.680.

¹⁶⁷ BROCK S., "From Annunciation to Pentecost: The Travels of a Technical Term", p. 75.

Hudra I, 238 (Late text)

.....the Holy Spirit who has been sent and has dwelt over the font and fashioned babes, who shall not die, in the womb of the water, in the Jordan, and they have become spiritual brides in whom the King, Christ dwells (*'mar*)

Such usages are never found in the Syrian Orthodox tradition, since they were seen to be much too dyophysite in character. Instead *'mar* (and derivatives) is used as a theological term in three different contexts. (1) Dwelling of Christ in Mary's womb; (2) Dwelling of Christ in the world in general (*HdFid.* 24.10), (3) Dwelling of Spirit of Christ in us (based on NT 1Pet 1:11 etc.)

In the *sedre* of Fenqitho for the period of *Suboro-Yaldo*, this term is used many times.

I "Lord, our God, the eternal and everlasting who by his grace and mercy towards mankind dwelt (*'mar*) and resided in the womb of the virgin Mary". (*Sedro* for the Sunday of Visitation of Mary to Elizabeth, *Sapro*)

II 1-"Instead of Bethlehem, may you make your home and dwell (*'mar*)¹⁶⁸ in our hearts." (*Sedro* for the Sunday before Christmas, *Ramšo*)

2-"And as we cause you to dwell (*'mar*) in our souls by faith and love" (*Sedro* for the Sunday of Annunciation to Zachariah, 3rd Hour).

Examples for the context of dwelling of Christ in the world in general are not found in the *Sedre* for the Period of *Suboro-Yaldo*.

5.4. *šken* (ܫܟܢܐ)

The Jewish term *Shekhina*, used of the divine presence, was taken

¹⁶⁸ Nb 35:34; Ps 55:7; 74:2; 2 Tim1:5.

over in its syriac form, *Shekinta* and is found already in the Peshitta Old Testament (Chron. ---) and it is quiet frequently used in later liturgical texts. In view of this one might have expected that the verb *šken* would have been used to translate *eskenosen* in Jn 1:14 since this verse contains two other terms that are characteristics of trhe Jewish Targums, *Logos* ‘Word’ corresponding to *memra* and *doxa* ‘glory’ corresponding to *iqara*. However, there is no trace in Syriac writers of *šken* being used in the context of Jn 1:14, and the Greek *eskenosen* is rendered instead by *agen* in all the syriac versions.

As a result *šken* never became an important term in Syriac in the context of the incarnation.

5.5. *Ettnih* (ܐܬܢܝܗ)

The verb ܐܬܢܝܗ means ‘to rest’. ܐܬܢܝܗ is the passive form of the root ܬܢܝܗ with much the same meaning ‘to rest’, ‘to find rest’ etc. In Is 11:2 “The Spirit of the Lord will rest on (ܐܬܢܝܗ) and reside (ܐܬܢܝܗ) on him”; Mt 11:28-29 “Come to me, all you who are weary and burdened and I will give you rest (ܐܬܢܝܗ). Its corresponding noun in Greek is *anapausis*. In the Anaphoras of Addai and Mari and Nestorius, this verb is used to denote the activity of the Holy Spirit in the Epiclesis.

In the MF this verb is used in the context of Christ (this is not strictly christological since it does not concern the relationship between the divinity and humanity of Christ). A single example from the *sedro* for *Yaldo, Lilyo* 2nd *qaumo* is given here.

“May we honour You on the altar, as in the manger in which You rested (ܐܬܢܝܗ) and were sung to by Your mother who is worthy of

emptying. The author of the Book of Steps at the very opening of his work¹⁶⁹ conveys this message. In the Discourse 1:2 the author makes it clear that ‘self emptying’ is in the participation of imitation of Christ’s own self-emptying. Divine *kenosis* needs to be met by human *kenosis*.

According to the author of the *Book of Steps* ‘this renunciation is a hidden stripping of the hearts’. It abandons the earth and is raised to heaven. So we ought to be stripped physically even of our possessions and our inheritance, and then we shall be observing the commandments of him who gives life to all, and we shall know that the man who is united to our Lord and meditates on him constantly enjoys a secret prayer of the heart¹⁷⁰.

This term once again found in the context of First Adam/Second Adam typology in the Book of Steps: the Evil One had urged Adam and Eve, ‘Cast from yourselves abstinence, self emptying, the holy state, and humility’¹⁷¹.

“It was in response to this wish of Adam ‘to grab so that he might become an equal of God in exaltation. Here Christ becomes a model to us. Instead of Adam’s ambition Christ *emptied himself* (*فخرب نفسه*) of wanting to become God amid earthly riches. Instead of that He took the likeness of a servant while He was in the likeness of that created first Man, in His obedience, love, and humility, in order to show us how someone becomes a brother, son, heir, and neighbour”¹⁷².

Here the author quotes Matt 23:12 in an expanded form. ‘Whoever exalts himself, like Adam, shall be abased (*نكسر*), whoever abases himself shall be exalted, just as He was exalted’.

¹⁶⁹ *Book of Steps* 1.2; BROCK S., *Syriac Fathers on Prayer*, p. xxxii.

¹⁷⁰ *Book of Steps* 12.

¹⁷¹ *Book of Steps* 21:9; *Syriac Fathers on Prayer*, p. xxxii.

¹⁷² *Book of Steps* 21:9; *Syriac Fathers on Prayer*, p. xxxii.

According to Joseph Hazzaya, 'when the Spirit whom you received at baptism is operating with in you', then the heart burning with love for God,' and out of this, he says, there is born in the heart 'self emptying and true humility'. This term is subsequently encountered in writings on the ascetic life style.

For John the Solitary, "self -emptying is the beginning of the way of life of the inner person. "Self emptying of love of money. After self-emptying of the love of money it is necessary that one empty oneself of the passion of love of praise. Then afterwards such a person has the possibility of existing in excellence of mind, in humility and forbearance, in serenity and in mental awareness, in joy at the hope of this in wakefulness and concern for what is beautiful and good, in perfect love of God and of human beings. For it is by these things that a person approaches purity of soul, which is the sum of the entire way of life which God made human beings to follow during this life"¹⁷³.

Manuel Nin's article on "Il Commento di Giovanni il Solitario a Mt.5:3" discusses the three steps to reach self renunciation according to John the Solitary¹⁷⁴.

Isaac of Nineveh brings this idea as a close relationship with love of God.

"Love of God proceeds from conversing with him; this conversation of prayer comes about through stillness and stillness comes with self emptying"¹⁷⁵.

¹⁷³ BROCK S., *Fathers on Prayer*, p.80.

¹⁷⁴ NIN M., "Il Commento di Giovanni il Solitario a Mt 5:3", *The Harp* 5, (1992), pp.29-37.

¹⁷⁵ BROCK S., *Fathers on Prayer*, p..250.

6.2. *Estakam* (ܐܣܬܚܡܐ)

It is the passive *pael* form of the root *sakem* (ܣܚܡܐ) means 'to be conformed, to take form etc. This verb is originated from ܐܣܬܚܡܐ the Greek σχημα. Its Biblical basis is Phil 2:17 (ܐܣܬܚܡܐ ܐܡܪ ܕܢܡܐ).

Ephrem in his hymn on Faith comments on this expression (cp.Phil 2:7). He puts *lbeš eskiman* (ܠܒܝܫ ܐܣܬܚܡܐ)¹⁷⁶.

According to Theodore of Mopsuestia, God the Word, the Form of God condescended to come down to the level of the creatures and to put on the form of servant for our salvation¹⁷⁷.

According to the Creed of 612, the "Form of God" is applied to Christ in His Godhead and the "form of a servant" to Christ in His Manhood. The 'form of God' took while 'the form of servant was taken; but there is no confusion of the properties of the two *kyane*¹⁷⁸.

According to Babai, the form of God is a name before the union, and it signifies the consubstantiality of the Word with the Father. He is the form of God in all things: in eternity, infinity.¹⁷⁹

The *parsopic* and assumptive union is between two *qnome*: the Form of God and the Form of servant, Form in Form united in the one *Parsopa* of the form of God, namely the *Parsopa* of filiation¹⁸⁰.

¹⁷⁶ *HdFid* 31: 2,5.

¹⁷⁷ Theodore, *Catechetical Homilies*,(CH), ch.5, 51/52.

¹⁷⁸ ABRAMOWSKI L, *Nestorian Collection*, p.150/7.

¹⁷⁹ Babai, *Christology of Mar Babai*, p.99.

¹⁸⁰ *LU*, p.126-7/102.

This type of verb is rare in Fenqitho. The one example found in the *sedre* for the period of *suboro-Yaldo* period is given below. But its noun form (ܐܡܘܨܘܠܐ) is found frequently in the *madroše*, *qole* etc in MF.

“Your grace constrained You and You willed to become embodied to shine forth in the universe and to become seen in our world, to be united with our nature and *conformed* to our shape¹⁸¹, so that in You we might see and recognize the light, You being the Sun of righteousness¹⁸², and so might be mystically enlightened by You” (*Sedro* for the Sunday of Annunciation to Zachariah, *Ramšo*).

This prayer is an example of the West Syrian usage of this term. Jesus become one among the human beings, united with our own nature and conformed with our shape.

6.3. *Makek* (ܡܚܚܩ) & Related Terms

This is the pael form of the root ܡܚܚܩ meaning ‘to lay low, to abase, to humiliate’ etc. In the Christological context it points out the kenotic theme and the theme of the transformation of might to lowliness of Jesus Christ.

In the Bible this root is used many times. Zach 9:9- He is humble (ܡܚܚܩܐ) and riding on an ass, on a colt the foal of an ass; Is 53:3-He was despised and humbled (ܡܚܚܩܐ) among men..... ; Mt 11:29-‘Learn from me for I am meek and humble (ܡܚܚܩܐ) of heart’; Phil 2:8 is especially important: ‘And being found in human form he humbled (ܡܚܚܩܐ) himself and became obedient unto death’; etc.

¹⁸¹ Phil 2:7

¹⁸² Mal 4:2

16:21). 'Blessed is he who humbles himself in all things, for he will be exalted in all'.

In the *sedre* for the period of Suboro-Nativity, this term is used for the incarnation of Christ. This *makek* in the prayers has two meanings 1-as a process; 2 end result of his *makikuto*.

I-*makek* as a process

1-“Therefore Christ our God, Saviour, liberator of our race¹⁸⁸, good shepherd who put himself on behalf of his flock¹⁸⁹ and for its salvation brought himself down to the extreme humiliation¹⁹⁰, we pray and beseech you feelingly, may your hand rest up on¹⁹¹ the Church, protect and adorn her through the holy clergy, and the glorious people of her children”. (*Sedro* for the Sunday of Revelation to Joseph, *Lilyo*, 2nd *qaumo*)

2-“You clothed Yourself in humility (لحمه مسجودا) and put on the form of a servant¹⁹², in order to deliver us, who are impoverished from the worship of images and idols and to draw us to the worship of You and Your Father and the Holy Spirit”. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth- *Lilyo*, 1st *qaumo*).

3-“O Child of wonder¹⁹³, of whom heavenly beings are not able to speak. true Lord, the mystery of whose ‘becoming man, earthly beings are

¹⁸⁸ Rom 8:22,6:7.

¹⁸⁹ Jn 10:11.

¹⁹⁰ Phil 2:8.

¹⁹¹ Is 31:5; Jr 17:17; Lk 1:35; Jn 1:14.

¹⁹² Phil 2:7

¹⁹³ Is 9:6.

not capable of imagining, King of glory¹⁹⁴ who by an ineffable wonder raises up those who are subject to Him through the immensity of His very great humiliation **ܡܘܩܘܡܐ** the ruler, the authority of whose honourable throne is without beginning nor does His throne receive any end”¹⁹⁵. (*Sedro* for the Sunday of Annunciation to Zachariah, 3rd Hour).

II-the end result of *mukoko*

1-“You who dwells in Your glorious power¹⁹⁶, who was wrapped in swaddling clothes in a lowly fashion” **ܡܘܩܘܡܐ**¹⁹⁷. (*Sedro* for *Yaldo-Ramšo*)

The following quotation explains the importance of humility for a true Christian life.

5-“O Lord, grant in our conduct that we may be like the children whom You praised in your Holy Gospel¹⁹⁸ and perceive the mysteries of Your exalted childhood, so that we may learn from it humility¹⁹⁹, and hatred of all the vanities²⁰⁰ of all this world, true love for You, and for one another, and perfect obedience to our rulers.; May we offer You praise and thanksgiving and to your Father”. (*Sedro* for Sunday before *Yaldo, Lilyo*, 2nd *qaumo*)

6.4. *Nsab* (ܢܫܒ)

The concept assuming or assumption was not foreign to the ancient

¹⁹⁴ Ps 34.1; 42:8.

¹⁹⁵ Dn 6:26; 4:3,22,34; Col 1:15-17.

¹⁹⁶ Ex 25:8.

¹⁹⁷ Lk 2:12.

¹⁹⁸ Mk 10:13-15

¹⁹⁹ 2 Cor 10:1

²⁰⁰ 1Tim 1:6

tradition of the Church in its language about the incarnation. St Paul says in his Letter to the Philippians (2:7) “being in the form of God he took (ܡܫܘܒ) the form of a servant”.

According to Tertullian, “The governing principle in Jesus is the Word”. The Divine Spirit took the man (suscepit hominem) to himself and mingled god and man in Himself. The Word is in the flesh. He clothed himself in the flesh and but he was not transformed into flesh²⁰¹

Theodore of Mopsuestia cites from St Paul (Phil 2:6-7) and clarifies his understanding. According to Theodore :

ܘܢܘܨܘܬܐ ܕܡܫܘܒ ܕܥܠܘܘܬܐ ܕܥܠܘܘܬܐ ܕܥܠܘܘܬܐ ܕܥܠܘܘܬܐ ܕܥܠܘܘܬܐ

Him who took the form of a servant he (Paul) names as God over all.²⁰²

“The One who assumed is the Divine nature that does everything for us, and the other is the human nature, which was assumed on behalf of all of us by the One who is the cause of everything, and is united to it in an ineffable union, which will never be separated”²⁰³.

That the Christological controversies of the 5th century revealed various points of view on the relationship between the divinity and humanity of Jesus is well known. In particular the representatives of the Antiochene School, Diodore of Tarsus, Theodore of Mopsuestia, and Nestorius of Constantinople suggested their terminological expressions of the unity between the two natures. “God the Word ‘assumed’ the man Jesus”, and “The man Jesus was united with the Word and ‘assumed’ divine dignity” to mention just two among the important expressions.²⁰⁴

²⁰¹ CHEDIATH, *Christology*, p.60.

²⁰² MINGANA (ed), *Theodore on the Nicene Creed*, Wood Brook Studies, p.8.

²⁰³ CH 8.82; 6.63;8.87; CHEDIATH, *Christology*, p.77.

²⁰⁴ ALFEYEV H., *The Spiritual World of Isaac the Syrian*,(Kalamazoo, 2000) p.21.

but he is the Son of the (Divine) Essence, because he is equal to this by the one who assumed him²⁰⁹.

According to Philoxenus, *etgašam* is the same as *nsab pagro*. 'He took body' is the same as He became incarnate, because God became incarnate personally from the virgin and in His embodiment He took body. So *nsab pagro* becomes meaningful only in the context of His becoming man from the virgin Mary. Philoxenus gives much importance to the term *etgašam* used of the Word the God of God in order to confess his human birth lest we remain with the birth of an ordinary man like us, such as Moses, Joshua, or Jeremiah, whom God took for His Economy. Therefore, the expression *nsab pagro* should be used in connection with the terms 'etgašam, and *hwo pagro* in order to avoid the error of Adoptionism²¹⁰.

Severus held that God the Word *assumed* the mortal and passible body of men, and he upheld the natural and hypostatic union²¹¹.

Babai comments on verses 6 and 7 of St Paul's Letter to Philippians as follows: 'he was the form of God and He took the form of a servant'. For Babai, the One who assumed and the One who is assumed are not the one and the same. He who took and He who is taken are not one and the same; The former is God the Word, the latter is man. But from the time of the union, and afterwards, there is only one *parsopa* of the divinity and of the humanity of one Lord Christ Jesus²¹².

Incarnation phraseology involving 'taking', 'assuming' is occasionally found in MF outside the *sedre*. For example

²⁰⁹ McLEOD (ed), "Narsai's Metrical Homily on the Nativity", *PO* 40, p. 65.

²¹⁰ MATHAI M., "The Concept of 'becoming' in the Christology of Philoxenos of Mabbug", p.73.

²¹¹ CHEDIATH, *Christology*, p.140.

²¹² CHEDIATH, *The Christology of Babai the Great*, p.8.

ܐܢܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

“You became small with regard to Your essence and You have grown from it. You have grown small because You sank down from that greatness and You have grown greater because You had mercy and created creatures. You became smaller outwardly and You grew outwardly, but it did not happened essentially²¹⁵.

Here Ephrem discusses the paradoxical nature of Jesus who became small and though he became small, his divinity is not lessened.

The Being, exalted above all in everything

In His love has bent down its height to gain from us our manners,

He toiled with all to turn all to His side.....

He became small to match us

He became great to enrich us

He became small and great again, to make us great.....²¹⁶

Ephrem describes the purpose of the divine descent in a classical

²¹⁵ *HdFid* 32:13; (tr.) RUSSELL, *Moran Etho* 5, p.168.

²¹⁶ *HdFid* 31:5.

“From the majesty of the throne that is full of light²²¹
to the *smallness* whose love is sincere with the children²²².”

Jacob finds the incarnate Son fulfilling in himself the prescriptions of the Law and then travelling on the road of the Cross which is the road of his smallness that leads to redemption²²³.

In the *sedro* for the Sunday after *Yaldo, Ramšo*, the prayer explains that through the inhomination of Christ, he became small, but His greatness did not diminish.

“Praise to You, God the hidden Word, that there is none powerful²²⁴ like You. Though You the Great One became small at Your inhomination, the fullness of Your greatness was not diminished²²⁵; while the throne of Your glory was not left empty by You; the Most High who descended from the heaven”.

6.6. *Rken, Arken* (ܪܟܢܐ ܐܪܟܢܐ)

This term has two contextual meanings in the Bible. One concerns God who bent down from heaven to deliver his people. Second meaning is related with Christ's death. ‘He *bowed* his head and gave up his spirit’. His death is also meant for the redemption of the people, in that he came to his people.

Hos 11:4 – “and I became to them as one who eases the yoke on

²²¹ Is 6:1.

²²² HS I, p.446.

²²³ Jacob of Sarug, *Prose Homilies*, II:18.

²²⁴ Ps 18:32; Is 26:4.

²²⁵ Jn 1:16.

their jaws, And I bent down (*arken*) to them and fed them”. 2Sam 22:10=Ps 18:9 “He bowed (*arken*) the heavens, and came down, thick darkness was under his feet”; Both these passages are royal hymns of thanksgiving in the Bible. Here deliverance is described as a theophany. Jn 19:30-He bowed (*arken*) his head and gave up his Spirit.

Ephrem, Hom. In prol.Johannis (ed.J.Lamy) II, col 511: the Word in his love bent down (*arken*) and put on the body of humanity so that he might give life to humanity....with the nails of the cross did they marr his outer garment (i.e. body).

We see that Ephrem always reminds us the motivation of Christ’s condescension. “It is a matter of wonder that God has bent down (*etrken*) to dust. Here Divine descent in love has in view the human ascent in glory²²⁶.

“Lord, You bent down (*rkent*) and put on humanity’s types,
So that humanity might grow through your self abasement”²²⁷

“The Divine Being that in all things is exalted above all things in his love bent down (*rken*) from on high and acquired from us our own habits.

He laboured by every means so as to turn to all to Himself.”²²⁸

Ephrem uses this term *arken* with the Holy Spirit as subject in his *madrošo* on Nativity. For e.g.

²²⁶ *HdFid.* 46:11; BROCK S., *Luminous Eye*,p.30.

²²⁷ *Hd Fid.* 32:9.

²²⁸ *Hd Fid* 31:7.

“See, Power concealed in the cloth of the sanctuary

A power which no mind has ever conceived.

He caused His love to bend (*arken*) down, descended and hovered

Over the cloth on the altar of reconciliation”²²⁹

Here the power is compared to the Holy Spirit.

In the *Sedre* for the period of *Suboro-Yaldo*, this term is used to describe the divinity of Christ who inclined heaven for the salvation of human beings. In both cases the phraseology is based on Pss 18:9 & 144:5.

1-“You accepted to allow Yourself to descent to such an extent towards us; You bent down (*arken*) the exalted heaven²³⁰ which is full of Your splendour and You descended and became a child up on the earth for us the children of the earth while remaining God after this birth in time from which every tongue, thought, and sense of hearing holds back”. (*Sedro* for *Yaldo, Lilyo, 2nd qaumo*)

2-“When You willed to deliver and save²³¹ from his fall, You inclined (*arken*) the heaven and descended”. (*Sedro* for the Sunday of Annunciation to the Mother of God, *Ramšo*)

6.7. *Nhet* (نَهت)

It means to ‘descend’. The merciful descending of God is a reality within the human categories of theological speculation. Divine descent is the reason for our God-talk. This divine descent can be classified in four main categories.

²²⁹ “A Hymn of St.Ephrem to Christ on the Incarnatiion, Holy Spirit, and Sacraments”, (tr.) MURRAY R., *ECR*, 3,(1970) pp.144. = *HFid* 10:16.

²³⁰ Ps 18:9, 144:5.

²³¹ Ps 18:9 (10).

1-Descent of God-In the Old Testament we see many examples: Gn 11:5 “The Lord came down to see the city”; Ex 19:20 “And Lord came down upon the mount Sinai.....”; Ex 34:5 “And the Lord descended in the cloud and stood with him there.....”; Nm 11:25 “Then the Lord came down in the cloud ...”.

2-Jesus Christ as the subject: Rom 10:7 “Who will descend into abyss.....”; Eph 4:9 “He had also descended into the lower parts of the earthly regions” this is one of the important quotations of the incarnation; Eph 4:10 “He who descended is he who also ascended far above all the heavens, that he might fill all things”.

3-Descending of the Holy Spirit: Mt 3:16 “And He saw the Spirit of God descending like a dove”.

4-Descending of holy persons: Ex 19:14-“So Moses went down from the Mountain to the people...” etc.

Ephrem comments that it is because of divine love, Divinity decided to descend to Adam. The image of Adam had grown old and hence he came down in love to renew it²³².

By the divine condescension, the divine transcendence and immanence act together. His presence is his absence and his absence is his presence as we look from our intellectual angle. The essential mysteriousness is never explained away in revelation.

Here Ephrem confronts the paradox without any evocative language to smooth it over. He is aware of the intellectual difficulty involved in attempting to formulate a satisfactory way of speaking about the relation between Jesus and the Son and their common identity.

²³² *HdRes* 1:2; 6-7; 16=BROCK S., *The Harp of the Spirit: Eighteen Poems of Saint Ephrem* (London,1983) pp.27-29.

It is God's own love for humanity, that compels him to take the initiative in providing the opportunities by which humanity can return to him. A poem containing a lively dialogue between Mary and the Angel Gabriel and attributed to Ephrem, opens with the words

“The Power of the Father, compelled by His love descended and dwelt in a virgin womb”²³³.

The divine act of descent took place in creation in order to make the world participate in the love and glory of the divinity. The same type of divine descent is repeated in the various phases of the economy of salvation.

Divine condescension is culminating in the person of Jesus Christ. The eternal Son set himself to come down to the level of humanity and human dimensions. According to Jacob of Sarug “He set himself under our words”²³⁴

According to Sarug, the condescending love that created Adam again compelled itself to come down to save him when he was fallen.

“For if it (love) had not descended in the beginning

it would not have either been compelled to come down at the end

And because He descended to him and showed his love, the love compelled him

to descend again, then otherwise, Adam would not have ascended”²³⁵

In the MF there are many examples for the purpose of the divine condescension.

²³³ LAMY T., *Sancti Ephraemi Hymni et Sermones* II, (Malines, 1886), Cols 589-604.

²³⁴ BEDJAN P., *S Martyrii*, p. 791.

²³⁵ Jacques de Sarug, *Quatre Homélie Métriques sur la Création*, I, pp. 833-86, (ed.)

ALWAN K., *CSCO* 508 (scr. syr. 214.).

1-The Son descends according to the will and the plan of the Father. In the context of incarnation *nhet* is very frequently combined with a second verb, usually *šro* or *agen* etc.

a- “You descended from the supernal height of your majesty, by Your will and of the Father and of the Holy Spirit; tabernacled²³⁶ and dwelt in the Holy Virgin Mary” (*Sedro* for the Sunday of Annunciation to Mother of God, *Lilyo*, 2nd *qaumo*).

2-The descent of divine love is in view of a new creation and renewal of the earth.

a- “Christ our God great, glorious, and the perfect image of the perfect Father, who by His love towards mankind, descended from heaven and was embodied from the Holy Spirit and the holy virgin Mary in order to save our race from the slavery of the sin²³⁷”. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth, *Ramšo*)

b- “Glory to you, eternal and incomprehensible Son Saviour of our race, and restorer²³⁸ of our nature. By Your divine love You descended from your glorious throne²³⁹ for our salvation”. (*Sedro* for the Sunday of Visitation of Mary, *Lilyo*, 1st *qaumo*)

3-By the condescension of Christ, his divinity was not diminished.

“Though You the Great One became small at Your inhomination, the fullness of Your greatness was not diminished²⁴⁰; while the throne of Your

²³⁶ Lk 1:35, Jn 1:14, Acts 10:44; 11:11.

²³⁷ Rom 6:6.

²³⁸ Ps 103:5

²³⁹ Ez 1:26

²⁴⁰ Jn 1:16

glory was not left empty by You; the Most High who descended from the heaven”. (*Sedro* for Sunday after *Yaldo*, *Ramšo*)

4-MF describes the paradoxical nature of Christ’s condescension.

“O Wonder, who descended and ascended, and in his descending he is above and in His ascension, he is below” (*Sedro* for the Sunday of Annunciation to Zachariah, 3rd Hour).

6.7.1. *Mahatto* (ܡܗܬܘܬܐ)

This noun, based on the Aphel form of the verb *nhet* means ‘descent’. Within the human categories of the theological speculation, a loving, merciful descending and revealing God is a reality which we have already seen above.

mahatto (ܡܗܬܘܬܐ) has two different senses. 1-descent of a mountain- Mic 1:4- “And the mountains will melt under him and the valleys will be cleft, like wax before the fire, like waters poured down a steep place (*b-mahatto*); Jer 48:5- “For at the descent (*b-mahatto*) of Horonai’^m they have heard the cry of destruction”; Lk 19:37-“As he was now drawing near at the descent (*b-mahatto*) of Mount of Olives, the whole multitude of the disciples began to rejoice and praise God” 3-Descent of divinity/God.

In the *sedre* for the period of *Suboro-Yaldo*, this term is seen several times.

“O Hidden One²⁴¹ who sanctified the dwelling place²⁴² of the glorious womb of the holy virgin by His Holy Spirit before his wondrous

²⁴¹ Acts 17:23.

²⁴² Jn 14:23.

descent (*maḥatto*). (*Sedro* for the Sunday of Annunciation to Mother of God, *Lilyo*, 1st *qaumo*)

“O Eminent and exalted One whose advent the prophets proclaimed. The messengers announced Your descent (*maḥatto*) and the righteous indicated Your mysteries through images. (*Sedro* for *Yaldo*, 3rd hour).

6.7.2. *Metnaḥtonuto* (ܡܬܢܚܬܘܢܘܬܘܬܐ)

This is the passive pael verbal noun form of the root *nḥet*. It means ‘condescension’. Many times we see the same term but especially in the liturgical prayers, in connection with the incarnation of Jesus Christ.

Philoxenus *commentary on the Prologue of John* (ed. de Halleux), p.39 seems to be one of the earliest occurrences. Later also found in East Syrian writers, for example Babai, *Liber de Unione*, p.166.

This term is seen often in the *Sedre* for the period of *Suboro-Yaldo*.

“Another one (prophet) had perceived Your condescension (*metnaḥtonutok*) mystically: He was singing –“Praise to the One who is riding to the west”²⁴³. (*Sedro* for *Yaldo*, 3rd hour)

“You who by Your ineffable wisdom, instructed our humanity beforehand through the signs²⁴⁴ that were to be believed concerning the ineffable wonders of your condescension” (*metnaḥtonutok*) (*Sedro* for the Sunday of Annunciation to Zachariah, *Lilyo*, 1st *qaumo*)

²⁴³ Ps 68:4

²⁴⁴ Heb 1:1.

sense. The contextual meaning of this phraseology in (the Peshitta NT) Heb 3:14-We have come to share (*ethalaṭn ger 'am mšihō*) in Christ with one another if we hold firmly till the end the confidence we had at first. This term is used here to describe the mystical union of faithful with Christ.

The term *mzag* in the Peshitta NT – I Cor 12:24 “God has *combined* the members of the body”. None of the above examples fit for explaining the union of divinity and humanity in Jesus Christ.

Theologically, in early Syriac writers these two terms express both the union of natures in Christ who became incarnate and our union with Him by grace and sacrament.

We see many examples of ‘mixtures’ and ‘mingling’ in the writings of early Syrian Fathers like Ephrem and Jacob of Sarug.

Sometimes Fathers have used both these two words in the same meaning. Thus Ephrem uses both these two terms in the same meaning.²⁵²:

“Mingled (*ḥliṭ*) with Him and distinguished from Him, He is in His bosom (the Father) and on His right hand. For, if He were not mingled (*mzag*) with Him, His beloved one would not be in His bosom... He is mingled (*ḥliṭ*) with Him, because He is in His bosom and distinguished from Him, because He is on His right hand”.

Ephrem particularly employs *ḥalet* in his hymn on Nativity 8:2²⁵³ explaining the union of two natures in Christ.

“Glorious is the Wise One Who allied and joined (*ḥalet*)
Divinity with humanity,

²⁵² Ephrem’s Sermon on Faith, 2:593-604; RUSSELL, *St. Ephraem the Syrian and St Gregory the Theologian Confront the Arians, Moran Etho.5*,(1994),p.161.

²⁵³ BECK, *CSCO* 186/187,P.59 ; McVEY, *Ephrem the Syrian Hymns*,p.119.

One from the height and the other from the depth
 He mingled (*mazeg*) the natures like pigments
 And an image came into being: the God-man”.

Philoxenus testifies that Ephrem made use of such expressions, because at that time of Ephrem Syriac did not have proper technical vocabulary²⁵⁴.

Narsai in his hymn on Nativity (*PO* 40, p.172) used both these two terms in same meaning.

“Why do they mingle (ܡܙܝܓܝܢ) manifest natures that cannot be mingled (ܠܐ ܡܙܝܓܝܢ)

Why do they mix (ܡܚܘܒܝܢ) natural properties that cannot be mixed (ܠܐ ܡܚܘܒܝܢ)

A hidden nature cannot be mixed with a visible body

And One without limit cannot be limited in a limited being”

This concept of ‘mixture’ is a key concept in Philoxenus’ theology. For him these are two basic mixing words. In Philoxenus’ system, both these two words carry a positive connotation. These two key terms connote ‘union of believer with Christ’.

‘Your own union with Jesus today is in deed, in that he has mixed you (*mazgok*) in the life of the Spirit by baptism.....You, today, in deed he has mixed (*halʿok*) in his hypostasis’²⁵⁵.

²⁵⁴ Philoxenus, *Lettre aux moines de Senoun*, 51/42 .

²⁵⁵ Philoxenus, *Homily IX*,p.324.

He uses both these words to describe not only the union of the believer with the Holy Spirit, the union of the believer with Jesus, and even the union of the Soul and body²⁵⁶. He also uses it to describe the union of humanity and divinity in Christ. For example “The Word from the Father instead of semen from the man, and flesh from the mother in place of blood from the woman: from the two of them in the union’ comes the one Christ” (*Tres tract.*, p.197)

In the context of incarnation, according to the later Syrian Fathers like Severus, Babai etc, there are differences between *mzag* (κρασις) and *hlat* (μίξις).

Severus avoided the use of these two terms and he preferred the term *rukobo* (σύνθεσις). He gives an example that a mixture of barley and wheat²⁵⁷. Miaphysite leaders including Cyril, Severus etc, opposed any idea of a transformation or mingling of the properties in Christ. Severus says commenting on the expression of Gregory Nazianzen regarding mingling (*anakrasis*) “Do not let the term ‘mingle’ disturb you; for he used it very clearly and without danger with the intention of denoting the primary union”²⁵⁸

East Syrian Fathers like Babai say that God the Word assumed the form of servant and dwelt in it unitively in one adhesion “without mixture, without admixture, without comixture and without confusion”²⁵⁹.

These verbs are not used in a christological context in the *sedre* for the period of *Suboro-Yaldo*. But they are used in other contexts.

²⁵⁶ ‘The lust of the soul is to be mixed with the lust of the body’ (Philoxenus, *Homily XIII*, p. 526.)

²⁵⁷ CHESNUT, *Three Monophysite Christologies*, p.18.

²⁵⁸ Severus, Letter, 1,p.179,(PO12).

²⁵⁹ LU,56, 26-7/45.

7.1. *Hlat* (ܗܠܬ)

In the *sedre* for the period of *Suboro-Yaldo*, we see this term used frequently, but not in a strictly christological context. Here *haleṭ* is meant as the mystical union of believers with the heavenly beings through the mediation of Christ.

“On the glorious day of Your birth You have filled the whole of creation with happiness, You have made earth into heaven once again and mingled the angels with the human beings with each other”. (*Sedro* for *Yaldo*, *Lilyo* 1st *qaumo*)

“mingle us and those who are gathered in Your holy name with the crowds of heavenly hosts which were celebrating You at that time and strengthen us so that we may cry out and say with them “Glory to God on high and on earth, peace and good hope to human beings”. (*Sedro* for *Yaldo*, *Lilyo* 2nd *qaumo*).

“Today let the prophets rejoice because the prophet who has revealed about their Lord has been mingled among them”. (*Sedro* for Birth of John the Baptist, *Lilyo* 1st *qaumo*)

7.1.1. *Eṭhalat* (ܐܬܗܠܬ)

In the *sedre* for the period of *Suboro-Yaldo*, the same word is found few times, but again not in a christological context.

1-Union of Christ with the Martyrs:

Today let the martyrs be glad, because the great martyr in the struggle has been joined into their number. (*Sedro* for Birth of John the Baptist, *Lilyo* 1st *qaumo*)

2- Union of human beings with the angelic choirs:

Therefore, with cheerfulness we are uttering and say, being joined spiritually with the angels (*Sedro* for Sunday after *Yaldo, Sapro*)

7.1.2. *Mzag* (ܡܙܘܓ)

Neither the verb nor the noun *muzogo* is used in the context of christology in the *sedre* for *Suboro-Yaldo*.

8. *Ethayad* (ܐܬܝܝܢ)

This is the passive form of the verb *hayed* means ‘united with’ or ‘was made one with’. Here there are three aspects to be taken into consideration. 1-Christ’s union with His Father; 2-Union of His divinity and humanity; 3 His union with the mankind. In the christological context His divinity and humanity were united in a true union of the one person.

There are three nouns used to denote unity. *hdayuto* means unity, union, solitude etc derived from *had*. The second noun is *mhayduto*, derived from the verb *hayed* means to unite, to make one, join, adjoin. *huyodo* is also another noun form of this verb *hayad*. Payne Smith R.²⁶⁰ defines this verb “Univit naturas humanem et divinam in se Christus”. It is the co-existence of God the Son with the human nature. Though this verbal form is seen many times in the *sedre*, its noun form is not seen though this is an important Christological term for the East Syrian Fathers especially Babai the Great²⁶¹.

According to Philoxenus the Word ‘took/assumed’ means the Word was united with, dwelt, put on, was joined. We should accept all these terms, using them in their corret sense, as understood by the Holy Fathers²⁶².

²⁶⁰ PAYNE SMITH R., *Thesaurus Syriacus*, (1901),p. 1197.

²⁶¹ LU,101, 28, 105,5,11.

²⁶² *Tres tractatus*, pp.152-55.

In the Synodicon Orientale (585) (e.g.) we find the noun *mḥayduta* used: “He who for the sake of us human beings and for the sake of our salvation came down from heaven and was embodied (*etgašam*) of the Holy Spirit and of the virgin Mary and became man-Jesus Christ in the unification of his two natures (*ba-mḥayduth kyanaw*) and in his manifestation in the flesh and in his embodiment. The unification of the two natures of the divinity and of the humanity is an indication that he came down and was embodied, and became man”.

The East Syrian (Nestorian) School also gave much emphasis to the term *hdayuto* to express the oneness of Christ. According to them, it is Jesus Christ, the One Son and one Lord that the virgin brought forth. The Son was conceived and brought forth not in his Godhead born of the Father from eternity; but in his human nature; that was born from Mary unitedly. Here ‘Union’ refers to Christ God the Son united with man.²⁶³

The most commonly used expression by Babai, to describe the unity of the two natures in Christ is *ḥayed*, and its noun *ḥdayuta*²⁶⁴. *mḥaydutha* is used very rarely. *ḥdayuta* is used to indicate the unity in the Trinity, while *mḥaydutha* is never used for the Trinity. For Babai *mḥaydutha* is the result of the union. In the case of Christ, the latter is more applicable, but it is the most intimate and inseparable union, once united and has become one, and no more two. But he normally has *ḥdayuta*.

In the *sedre* for the period of *Suboro-Yaldo* in the MF, this term is used in three different ways:

²⁶³ SAMUEL V.C, “Christology and Terminology”, *The Harp* 1, (1988), p.132.

²⁶⁴ LU,101, 28, 102,5,11; CHEDIATH, p.92.

1-The Word is united with the 'Great Mind'

“Indeed when You are the begotten to Your begetter²⁶⁵, You became firstborn among many brethern²⁶⁶. When You are the ‘Word’ and united (*ethayad*) with the great Mind, You became flesh²⁶⁷ and dwelt in the virgin Mary full of grace²⁶⁸ and from her You became man as holy”. (*Sedro* for Sunday before *Yaldo, Sapro*)

2-Christ at the incarnation united with divinity and humanity. Here humanity is expressed both as “our nature” and as “us”

“Your grace constrained You and You willed to become embodied to shine forth in the universe and to become seen in our world, to be united (*ethayad*) with our nature and conformed to our shape²⁶⁹, so that in You we might see and recognize the light, You being the Sun of righteousness, and so might be mystically enlightened by You”. (*Sedro* for Annunciation to Zachariah, *Ramšo*)

In the Syrian Orthodox liturgical texts “O Christ GodYou shone out and came forth in birth from the holy virgin’s womb, perfect God and perfect Man; You were not known as two, or in two natures, but out of two natures which concurred and united into one, of the divinity and of the humanity, you were professed to be one nature with out change and without mixture (*Sedro* for the *Yaldo* service)

The *sedre* point out the reason of his union and for the latter.

²⁶⁵ Jn 1:14; 3:16.

²⁶⁶ Rom 8:29.

²⁶⁷ Jn 1:14.

²⁶⁸ Lk 1:28.

²⁶⁹ Phil 2:7

“O Word God, when You willed to renew once again Your image²⁷⁰ which had become corrupted by the error and to return it to its former beauty, You left Your exalted greatness without change and immutability and You walked upon the earth with human beings in a human body by which You were united (*ethayadt*) with us” (*Sedro* for Revelation to Joseph, *Lilyo*, 2nd *qaumo*).

3-The union of the Church on earth with the heavenly Church.

“For the eternal mercy of our kind God has revealed up on us; and likewise the church is united (*ethayad*) with the church of first born, our inheritance” (*Sedro* for Sunday before *Yaldo*, *Sapro*).

9. *Ṣbo and Ṣebyono* (ܣܒܘܘܢܘܢܐ)

These terms have a special significance in the christology of the West Syrians. The *sedre* in the *Fenqitho* emphasise that Christ is God by nature but became man of his own will and by the good will (ܣܒܘܘܢܘܢܐ) of the Father. Here the ‘incarnation’ is related to the economy and belongs to the order of the will.

“.....but was made flesh, which belongs to this will, not to the nature. Willingly he condescended to become man nor was it naturally that he became man” (Philoxenos of Mabbug, *CSCO* 10:121)

“.....For according to the essential birth the Word is God by nature, through his will, however, because to our measure, he descended, he is man” (*CSCO* 10:92)

“For immutability belongs to his nature, while becoming to his will and love” (*CSCO* 10:185)

²⁷⁰ ܣܒܘܘܢܘܢܐ, Gn 1:26-27

“In as much as he is God *in essence* (ὁυσία), and as by way of dispensation he of his own will became man without variation....” (Severus, Hymn on the Reception of our Lord, *PO VI*, p.99.)

In the *sedre* for the Period of *Suboro-Yaldo*, several examples are found.

“Christ our God, the First Born of the eternal Father, consubstantial with Your Begetter and Your Holy Spirit ,because Your kindness is infinite, You willed to save the image of Your greatness, through Your condescension and being born from the holy Virgin Mary” (*Sedro* for *Yaldo, Sapro*)

“O Word God, when You willed to renew once again Your image²⁷¹ which had become corrupted by error and to return it to its former beauty, You left Your exalted greatness without change on mutability²⁷² and You walked upon the earth with human beings in a human body by which You were united with us” (*Sedro* for the Sunday of Revelation to Joseph, *Lilyo*, 2nd *qaumo*)

“When You willed to appear on earth, You performed mighty wonders”. (*Sedro* for the Sunday of the Birth of John the Baptist, *Lilyo*, 1st *qaumo*)

“When You willed to deliver and save him from his fall, You

²⁷¹ ܡܠܟܐ, Gn 1:26-27

²⁷² Phil 2:6-11

“He became one of us , resembling us,

Without leaving His Father’s side

(Simon the Potter, (ed) EURINGER S., “Die neun Topferlieder (Quqyatha) des Simeon von Geshir”, *Oriens Christianus* 13,(1913), pp.221-35)

inclined the heaven²⁷³ and descended. At the same time You neither changed from being God, nor departed from the lofty and exalted throne of Your essence, when You dwelt²⁷⁴ in the womb of the virgin”. (*Sedro* for the Sunday of Annunciation to Mary, *Ramšo*)

“When the Supernal One willed²⁷⁵ to become one below, He indicated in a hidden way with his Father, and stirred the Archangel Gabriel with wonder. He sent him²⁷⁶ in awe to proceed beforehand to announce to the Virgin about His glorious conception”. (*Sedro* for the Sunday of Annunciation to Mary, *Lilyo*, 1st *qaumo*)

10. *Dnah* (ܕܢܗ)

Denho (Epiphany), which is also known as the Feasts of Lights, comes as the great theophany, the revelation of the blessed Trinity, and of the messiahship of Jesus of Nazareth. It is the second among the seven seasons in the liturgical year of the West Syrian Church. But the whole Epiphany season celebrates the mystery of God’s forgiveness of man’s sin through the humiliation of his Son in the waters of the river. Bt here we make an attempt to understand this term from the perspective of the incarnation.

The Syriac term *dnah* means “to shine forth” or “to manifest”. The related noun *denho* means “dawn”, “manifestation”, or “epiphany”. Light symbolism is inextricably tied to Epiphany since the word *denho* means epiphany, manifestation.

²⁷³ Ps 18:9 (10)

²⁷⁴ Jn 1:14, Lk 1:35, Acts 10:44, 11:15

²⁷⁵ Heb 10:9

²⁷⁶ Lk 1:26

We see some examples of this term in the Bible. Zech 6:12- Zechariah called him (Joshua) ‘man’ and ‘Sunrise’ (ܐܢܫܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ, ܐܢܫܐ ܕܥܘܠܡܐ); 2Pet 1:19- ‘.....until the day *dawns* and the morning star *rises* in your heart’; Lk 1: 78-“ When the day shall *dawn upon* us from on high to give light to those whose who sit in darkness and in the shadow of death” etc.

This is one of the important terms in Ephrem’s notion of nativity especially in the context of his major symbol for Christ, as the sun, the light etc.

ܐܢܫܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܐܢܫܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ²⁷⁷

The hidden light descended, and its beauty shone forth from a body;
The dawn of which Zachariah spoke lights up Bethlehem today²⁷⁸

In order to illustrate the mystery of the Holy Trinity Ephrem makes use of the analogy of sun, light and fire. Here he emphasis that the Sun, Light and Fire are not equal, but at the same time not inferior to one another²⁷⁹.

Take as symbols.....of the Father the Sun (*šemšo*)

Of the Son the *denho* (Light) and Holy Spirit the Warmth
(*hamimuto*)²⁸⁰

²⁷⁷ HdNat 1:6.

²⁷⁸ Ephrem the Syrian Hymns,(tr) McVEY,p.64.

²⁷⁹ PAIKKATT M, *Life,Glory, Salvation, in the Writings of Mar Ephrem of Nisibis*, p.117.

²⁸⁰ HdFid 73:1.

According to Jacob of Sarug, Christ manifests himself as ‘Day-star’ or ‘Sun-rise’.

ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ
 ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ ܘܥܘܕܘܢܐ²⁸¹

“This is the One whose name, I had told you, is Day-Star²⁸²

Behold He has shone forth and the extremities were enlightened by his rays”.²⁸³

For Jacob the Evil One who set all these darkened roads led the people into iniquity and slavery to this evil one. So Christ the ‘Day Star’ (ܘܥܘܕܘܢܐ-Zech-6:12) manifests himself in the darkened world²⁸⁴.

This ‘Sun of Righteousness’ (Mal 4:2) had enlightened all in the old dispensation through his light in the law and the prophets. In the new dispensation the ‘Sun of righteousness’ was born from the virgin to overthrow darkness from all regions as well as to expose all idols and make them fall away into insensibility²⁸⁵. Idols make humanity blind and estranged from the divine light.

Jacob of Serugh finds all idolatrous and adulterous behaviour in the history of OT as a sequel to that first act in Eden by which humanity began to be subjugated by the idols introduced by the Evil One. Hence the children

²⁸¹ (ed.) BEDJAN P., *Homilie Selectae Mar Jacobi Sarugensis-I (HS)*, , p.189; III,p.315.

²⁸² Zech 6:12; Lk 1:78.

²⁸³ KOLLAPARAMPIL T, *Select Festal Homilies*, p.183.

²⁸⁴ BEDJAN P., *S. Martyrii*, , pp.795-796; *Select Festal Homilies*, pp.113-114.

²⁸⁵ *S. Martyrii* , p.776,13-14; *Select Festal Homilies* p.96

of Eve became enslaved to the adversary²⁸⁶. The submissiveness of humanity to the cunning allurements of the evil one made all go astray from the true path. It is to rehabilitate such an earth, made captive by the idols of the evil one, that the King sent his Son²⁸⁷ and the Son became flesh²⁸⁸.

Here idolatry is viewed in a wider perspective by Jacob of Sarug. Anything that hinders and distorts the vision of the richness of the economy of Christ (ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ) is an idol and a stumbling block. All such idols hinder the light of the 'divine teaching of salvation' (ܡܫܝܚܐ ܕܡܠܟܐ) ²⁸⁹.

Sedro for the Sunday of Annunciation to Zachariah, 3rd hour makes clear the importance of *denho* in getting rid of idolatry.

"The imperishable prototype which was seen by the family of Judah²⁹⁰;

the star²⁹¹ at whose *manifestation*, the idols were pursued like the mighty men of Moab"²⁹².

In the 'Book of the Church Festivals according to the Syrian Orthodox Church' the purpose of the manifestation of Christ is clearly given

²⁸⁶ *S. Martyrii*, p.776, 19; *Select Festal Homilies*, p. 97.

²⁸⁷ *S. Martyrii*, p.725, 19-20; *Select Festal Homilies*, p.47.

²⁸⁸ Jn 1:14

²⁸⁹ *Jacques de Sarug, Six Homélie en Prose, PO 43, IV 1 ; Select Festal Homilies XI I.*

²⁹⁰ Lk1:5

²⁹¹ Zach 6:2

²⁹² The Mighty men of Moab-2 Kings 3:27-Here Jacob comments that the victory of the king of Moab over Israel was not a victory gained by the power of the Moabite gods but a victory granted by Yahweh to teach a lesson to Israel (*HS IV*, p.294, 7-18).

3-The One who shone forth from Mary on the earth is perfect God and perfect man.

3.1-“Christ our God, who was enfleshed²⁹⁸, who in his Godhead is beyond flesh ; the most high God , the Son of the hidden Father, who *shone forth*²⁹⁹ from the womb of Mary; who was proclaimed beforehand by the prophets, pre-figured by the seers and known through various images³⁰⁰. (*Sedro* for the Sunday Annunciation to Zachariah, *Lilyo*, 2nd *qaumo*)

3.2-“You completed nine whole months, You were born from her according to the flesh beyond the order of the nature, You *shone out* and came forth from her by birth, as perfect God and perfect man in two natures and one hypostasis” (*Sedro* for *Yaldo*. *Lilyo*, 1st *qaumo*)

4-John the Baptist was sent into the world to prepare the people to receive the perfect teaching of Christ who is to be manifested, without whose help the people were not able to search the divine revelation.

“And when the weak pupil of the eye of the world was not able to search in the intense light of the divine revelation, it pleased His mercifulness to send into the world the lamp³⁰¹ formed from the soil of the body³⁰², before the *manifestation* of the Sun of the righteousness³⁰³, so that with the smaller radiance of his teaching, he might awaken the world, so that it might be able to receive the perfect teaching of the great and unapproachable Sun”. (*Sedro* for the Sunday of Annunciation to Zachariah, *Sapro*).

²⁹⁸ Jn 1: 13,14.

²⁹⁹ Zech 6:12

³⁰⁰ Heb 1:1

³⁰¹ -‘lamp’.Jn 5:35.

³⁰² Jn 1:6-7

³⁰³ Mal 4:2.

5-*Denho* is part of the divine dispensation of the Lord

5.1-This is the divine revelation that the holy Father sent it through His messenger and His beloved Son has accomplished it³⁰⁴ by the *manifestation* of His divine economy³⁰⁵. (*Sedro* for the Sunday of Revelation to Joseph-*Ramšo*)

6-*Denho* of our Lord Christ is to enlighten the World

6.1- With Christ as *denho*: One has proclaimed and said; ‘Behold, a man whose name is the *manifestation* and His name will enlighten the earth’³⁰⁶ (*Sedro* for Sunday before *Yaldo*, *Lilyo*, 2nd *qaumo*)

6.2-With the verb *dnah*: 1-Glory and thanksgiving to You the eternal Child who does not have a beginning being God; the Lord of the luminaries, who *shone forth* from the womb like the Sun and enlightened the whole creation³⁰⁷ with the *manifestation* of Your splendour³⁰⁸. (*Sedro* for *Yaldo*, *Ramšo*)

2-One was crying out that “a star will *shine out* from Jacob and a leader will rise up from Israel³⁰⁹ and another one was naming You the ‘Star’³¹⁰. (*Sedro* for *Yaldo*, 3rd Hour,)

³⁰⁴ Eph 1:10; 3:9.

³⁰⁵ Col 1:25.

³⁰⁶ Zech 6:12.

³⁰⁷ Lk 1:79.

³⁰⁸ Rev 18:1.

³⁰⁹ Nb 24:17, 19.

³¹⁰ Lk 1:78; Zech 6:12

As this verb is very general and has many meanings and different connotations only a few examples in the MF for the period of *Suboro-Yaldo* are discussed here.

I- Christ became incarnate in the womb of Mary, and afterwards Mary visits Elizabeth

1-“O Lord, who with concern came to *visit* your servant³¹³. The mighty one³¹⁴ knocked at the door of the messenger. The Old Woman came out, carrying in her womb the Lamp, who is before the Sun of righteousness³¹⁵”.

(*Sedro* for the Sunday of Revelation to Joseph, *Ramšo*)

2-“Today let the Levites leap with joy for they have been *visited* by the divine mercy³¹⁶. (*Sedro* for the Sunday of the Birth of John the Baptist, *Lilyo* 1st *qaumo*)

Although both these two verbs have no direct reference to incarnation of Christ, they refer to the after effects of the incarnation.

Visitation of Christ in a very genral sense:

II-“Today the blessed Son has *visited* and blessed us the earthly beings, let us praise” (Procession hymn of the *Yaldo* service according to the Syrian Orthodox rite).

³¹³ Lk 1:39-44.

³¹⁴ Is 9:6.

³¹⁵ Mal 4:2;Mt 13:43.

³¹⁶ Heb 7:11; Here *ܡܪܘܡܝܢ* is the plural sense which has the meaning ‘mercy’, ‘affection’, compassion. In the vision of Jacob of Sarug ‘divine mercy’ is the source of unity among the diversity of salvific deeds in the history of salvation. KOLLAMPARAMPIL T, *Salvation in Christ* p.220-236.

III-In the following passages the verb *s'ar* is used in the context of redemption.

“Therefore while we consider the wonder that You have *effected* (ܘܫܐܪ) for our salvation and understand Your economy of salvation for us, we all in our entirety say in our amazement “O God, wonder³¹⁷ You are for You have become a human being with out being changed from the nature of Your divinity”³¹⁸. (*Sedro for Yaldo, Ramšo*)

“To You, Christ our God, who has *done* (ܘܫܐܪ) all these miracles and wonders for us, we offer doxology and thanksgiving to Your Lordship” (*Sedro for the Sunday after Christmas, Ramšo*)

This verb does not give any direct reference to the incarnation of Christ in these passages.

12. Šadar and šlah (ܫܐܪܐ , ܫܐܠܐ)

The verbs *šadar* and *šlah* are translated by the English ‘to send’. According to Jan Joosten they are not synonyms³¹⁹. *Šadar* means to send a person, a letter, a thing, etc. *Šlah* is used to introduce a message. Both these verbs are seen in Luke 7:6 *wkad qreb den qalil men bayta ha šadar lwateh qentrona haw lrahmaw(hy) washlah leh mar(y) la te'mal* “And when he was some what close to the house behold the centurion sent (*šadar*) his friends to him and he sent (*šlah*) to him :Lord do not trouble yourself.....”

This distinction is to be found in many early texts, such as the ‘Doctrina Addai. By contrast in the later Syriac usage *šlah* is sometimes used in the sense “to send a person” (e.g. Syrohexapla 2Kings 1:9, 11.).

³¹⁷ Is 9:6

³¹⁸ Heb 5:7-10.

³¹⁹ JOOSTEN J, “West Aramaic Elements in the Syriac Gospels”, *IV Symposium Syriacum*, (1992) (ed) LAVENANT R., *OCA* 247, (1994,Roma) p.105-106

It is evident that the semantic distinction between the two verbs was obliterated in a later period of the Syriac language. Syrian Fathers like St Ephrem, Jacob of Sarug are using this verb many times in the place of *šadar* in their Nativity hymns.

12.1. *Šadar* (ܫܕܪܐ)

This term is very important one in the Christological and Pneumatological contexts. Father sent his own Son to save the world. God sent his archangel to announce the mystery of Christ. God sent an angel to proclaim the birth of John the Baptist, who comes to prepare the way for his Lord. In the Epiclesis, God is asked to sent his Holy Spirit so that the bread and wine may become the body and blood of Jesus Christ.

In the Old and New Testament, many times we see the same verb. 1 Sam 25:25- “but I your handmaid did not see the young men of my lord, whom you sent (*šadar*)”; 2 Sam 10:3 “But the prince of the Ammonites said to Hanun their lord, Do you think because David has sent comforters to you that he is honouring your Father”.

Jesus is described as the one Son sent into the world. This idea is mentioned 24 times in John with the verb *pempein* (4:34; 5:24 etc.) and 15 times with the verb *apostellein* (8:42; 10:36). God sent his Son into the world (Jn 1:17); God sent his only Son into the world (1Jn 4:9). The sending of the Son implies his pre-existence. (Phil 2:6-11; Heb 10:7; Gal 4:4; Rom 8:3; 1Cor 8:6; 10:4). Here there is more emphasis on the Father than on the Son.

In the hymns and homilies of Jacob of Sarug, many times this verb is used. He is developing the theology of *šadar* by using this verb.

“But when the Father wished to reveal unto them His eternal mercy

which He has essentially in Himself, He sent his Son into the world and He became born from a woman³²⁰. And with the invasion of sin the door to grace was opened³²¹ and the angels perceived this, hence they said: from henceforth there is good hope for humanity. The transgression of the commandment will be blotted out by Him (the Son). The verdict will be annulled by Him. The debt will be recompensed by Him. The bond³²² will be torn up by Him. Paradise will be opened by Him. Cherub the guard will be dismissed by Him”³²³

Narsai in his ‘Homily on our Lord’s birth from the holy Virgin’ explains that God sent his Son to restore the universe. The pressure behind this was His love and mercy towards His own.

“In mercy and love the Creator was pleased to give life to the universe

and (so) He sent His Son to restore the universe to His knowledge³²⁴

According to the normal pattern in the West Syrian Anaphoras the Father is requested to send (*šadar*) his Spirit followed by a final clause, where the subject of the verb of the consecration is Holy Spirit. This is found in the Greek and Syriac Anaphora of St James, which exerted an enormous influence of the authors on the later Syriac Anaphoras;

“Have mercy on us God the Father almighty and send upon us and upon these offerings Your Holy Spirit so that descending, he may make this bread

In the consecration of the water this verb (*šadar*) can likewise be

³²⁰ Gal 4:4.

³²¹ Rom 5:20.

³²² Col 2:14.

³²³ Jacob of Sarug, *Prose Homily on Nativity*, PO 43,p.542.

³²⁴ Narsai, *A Homily on our Lord’s Birth from the Holy Virgin*, PO 40, p.36.

seen. Here the Father is again addressed and He is asked to send the Holy Spirit, while in the Maronite and East Syrian traditions the invocation takes the form ‘may the Spirit come; which represents the more archaic of the two phrases. Here Holy Spirit is the subject of the verb ‘come’ and He is asked to bless or sanctify the water³²⁵.

Syrian Orthodox baptismal service attributed to Severus: “But do you, Lord of all, send Your Holy Spirit and sanctify this water and appoint this water the water of rest.....”

East Syrian baptismal service - “...the Spirit who came down and remained upon our Saviour, thus depicting the type of this holy Baptism: may that same Spirit come, O Lord, upon this water, so that it may receive power for the help and salvation of those who are baptized in it”.

In the *Fenqitho* for the Period of *Suboro-Yaldo*, however, this verb is used in different contexts, and not that of the Incarnation.

I-God sent holy prophets to announce the Nativity of Christ

1- “For You sent the holy prophets before Your coming as messengers, and each one preached the hidden and wonderful mystery of Your coming in the flesh” (*Sedro* for the Sunday of the Birth of John the Baptist, *Lilyo*, 2nd *qaumo*)

2- “Hitherto You were sending the holy prophets as the messengers of peace”³²⁶. (*Sedro* for the Sunday before *Yaldo*, *Lilyo*, 2nd *qaumo*).

II- God sent an angel to announce the birth of Samson

“You are the one who sent the angel and gladdened Manoah and his

³²⁵ BROCK S., *Holy Spirit in the Syrian Baptismal Tradition*

³²⁶ Heb 1:1; col 1:20-Jesus as the mediator of peace. Eph 6:15 Jesus as Gospel of peace.

wife by the message about Samson”³²⁷ (*Sedro* for the Sunday of Annunciation to Zachariah, *Lilyo* 2nd *qaumo*).

III-God sent his archangel to proclaim the good news of the birth of John the Baptist.

1-“O messenger of the mighty counsel of the Father³²⁸, You sent the Archangel Gabriel, the proclaimer of joys before You in order that he might proclaim to and inform the virtuous old Zachariah³²⁹, the chief priest, about the fruit³³⁰, which was beyond his expectation”³³¹ (*Sedro* for the Sunday of Annunciation to Zachariah, *Ramšo*)

IV-God sent the lamp (John the Baptist) to prepare the way. Here John is the object of the verb *šadar*.

“And when the weak pupil of the eye of the world was not able to search in the intense light of the divine revelation, it pleased His mercifulness to send into the world the lamp formed from the soil of the body, before the manifestation of the Sun of the righteousness, so that with the smaller radiance of his teaching, he might awaken the world so that it might be able to receive the perfect teaching of the great and unapproachable Sun”. (*Sedro* for the Sunday of Annunciation to Zachariah, *Sapro*)

V-Christ sent John the Baptist before his salvific coming as the preacher of truth. The divine action of Christ is well expressed in the following prayer.

³²⁷ Jd 13:1-25.

³²⁸ Is 9:6, Here Christ is the messenger of the mighty Council of the Father.

³²⁹ Lk 1:11.

³³⁰ Lk 1:42.

³³¹ Lk 1:7.

“You are the one who unties the bonds which have been from the beginning³³², who makes straight those bent double from of old, who makes happy the barren³³³ from generation to generation, who has made straight and renewed Zachariah and Elizabeth bent with old and feeble³³⁴ and caused them to bring forth the preacher of the truth, and sent him before Your salvific coming” (*Sedro* for the Sunday of Visitation of Mary to Elizabeth, *Lilyo* 2nd *qaumo*).

VI-God sent the archangel to announce the Nativity of Christ.

“And when his mercy stirred for his creation, He sent Gabriel³³⁵ the Archangel to announce to Virgin Mary about the supreme conception³³⁶ of that eternal Son who is before creation” (*Sedro* for the Sunday of Annunciation to Mary, *Sapro*)

VII-Christ Himself who is with God sent Gabriel the archangel to announce His birth. Here we see the oneness of Christ with his Father (*koinonia*) in the salvific incarnation process of Christ.

“When the Supernal One willed³³⁷ to become one below, He indicated mystically with his Father, and stirred the archangel Gabriel with wonder. He sent him³³⁸ in awe to proceed beforehand to announce to the virgin about His glorious conception”. (*Sedro* for the Sunday of Annunciation to Mary, *Lilyo*, 1st *qaumo*)

³³² 1Cor 7:21-24

³³³ 1Sam 2:5.

³³⁴ Lk 1:57-80; 1:77.

³³⁵ Lk 1:26.

³³⁶ Lk 1:35, Jn 1:14, Is 7:14; 9:6.

³³⁷ Heb 10:9.

³³⁸ Lk 1:26.

VIII-Christ Himself sent the star to proclaim about His birth.

“The Saviour is born in Bethlehem and he sends the star to Persia to proclaim it”³³⁹ (*Sedro* for the Sunday after *Yaldo, Ramšo*)

12.1.1. *Mšadronutho* (ܡܫܕܪܘܢܘܬܗ)

This is the verbal noun form of the verb *šdr*. Father is the sender of His Son Jesus Christ (Jn 1:17). An example of this is given here from MF.

“Christ our God, who have showed Your salvific advent through the prophetic visions and revelations³⁴⁰ and have made known to the world that You are its Saviour through the assurance of Your truly being sent³⁴¹ (ܡܫܕܪܘܢܘܬܗ) who was born from the Father³⁴² without any beginning, and was conceived in the womb of the holy virgin³⁴³. (*Sedro* for the Sunday of Revalation to Joseph, *Sapro*).

12.2. *Šlah* (ܫܠܗ)

The verb *šlah* means ‘to send’. It properly denotes sending a messenger, letter, answer etc but especially in later texts it can denote sending a person as well. In the Syriac Eusebius translation the root *šlah* occurs both with the meaning ‘to send a message’ and to send a person’³⁴⁴. It also occurs in the Old Syriac Gospels to denote for sending a person by Christ. The use of *šlah* is a West Aramaic feature and that its presence in the

³³⁹ Mt 2:2

³⁴⁰ Heb 1:1

³⁴¹ Mt 1:21

³⁴² Lk 1:32

³⁴³ Lk 1:31,35

³⁴⁴ Eusebius, *Ecclesiastical History*, 1, 13,6-8.

Old Syriac Gospels point to a West Aramaic *Vorlage*³⁴⁵. It has another meaning too (to strip off), which we have already discussed in the previous pages.

In the Old and New Testament we find examples of using this verb. 2 Sam 11:6 “So David sent word (*šlah*) to Jo’ab, Send (*šadar*) me Uri’ah the Hittite”. 2 Kings 5:10; “And Elisha sent(*šlah*) a messenger to him, saying “Do and wash in the Jordan seven times, and your flesh shall be restored and you shall be clean” ; Is 37:21-“Then, Isaiah the Son of Amos sent (*šlah*) to Hezekiah, saying, “Thus says the Lord.....””; Jr 49:14 “ I have heard tidings from the Lord, and a messenger has been sent (*eštlah*)among nations:.....””; etc.

Lk 1:26 “In the sixth month the angel Gabriel was sent from God to a City of Galilee named Nazereth, to a virgin betrothed to a man whose name was Joseph, of the house of David.....(Peshitta; Old Syriac lost.)

Mt 27:19 “Besides, while he was sitting on the judgement seat, his wife sent word to him”.

From the above citation, it is clear that the technical connotation of this verb *šlah* is used to introduce a message.

There are four meanings which can be distinguished from the analysis of the term *šlah*. 1-Sending a message

- 1- Sending someone with a message
- 2- Sending someone
- 3- Sending Son in the Fenqitho.

In the *Sedre* for the period of *Suboro-Yaldo*, this verb is used to convey the message of incarnation through the angel.

³⁴⁵ JOOSTEN, *The Syriac Language of the Peshitta and Old Syriac Versions of Mathew*,p.17.

1-“Father sent Christ for the salvation of creation: “May we and they offer You praise and thanksgiving and through You and with You to your Father who sent (*šlah*) You for the salvation of creation and to Your living Holy Spirit, now and always forever, Amen”. (*Sedro* for the Sunday of Annunciation to Mary, *Lilyo*, 1st *qaumo*)

2-“This is the divine revelation which the Holy Father sent (*šlah*) through the angel and His beloved Son perfected it by the manifestation of his divine dispensation”³⁴⁶. (*Sedro* for the Sunday of Revelation to Joseph, *Sapro*)

3-“For the same purpose, You were sending (*šolah hwait*) the head of the hosts of angels as a messenger to the pure virgin, full of holiness³⁴⁷. You have instructed him to announce “The Lord is with you, blessed among women”³⁴⁸ and give her joy”. (*Sedro* for the Sunday before *Yaldo*, *Lilyo*, 2nd *qaumo*)

4- “O swift message that was sent (*eštlah*) through a swift messenger to honourable old age! And so that Zachariah might believe that sterility had been turned into conception rapidly, motioned to the angel and he proclaimed and said to Zachariah “Behold, there will be a son to Elizabeth in her old age³⁴⁹, to prepare the way³⁵⁰ before his Lord.” (*Sedro* for the Sunday of Annunciation to Zachariah, *Sapro*)

³⁴⁶ Eph 1:16; Phil 12:12.

³⁴⁷ Lk 1:28.

³⁴⁸ Lk 1:28.

³⁴⁹ Lk 1:17.

³⁵⁰ Lk 1:76.

12.2.1. Šliḥō ~ (ܫܠܝܚܐ)

This is the passive participle noun of the root *šlah*. Throughout the NT this word is the regular equivalent of ἀπόστολος. *šliḥō* is not found in the sense of “envoy, messenger” in the OT Peshitta. For ‘messenger’, the OT Peshitta uses the words *malakha*, and *izgada*³⁵¹.

The word ‘messenger’ is used normally in the specific sense of “apostle”, in the NT.. The abstract *šliḥuto* is also found: Rom 1:5 “Our Lord through whom we have received grace and apostleship (*šliḥuto*) to bring about the obedience of God of faith for the sake of his name among all nations”.

The Greek word ἀπόστολος means messenger in John 13:16; 2Cor 8:23; Phil 2:25. Its Syriac equivalent is *šliḥō*

The term *šliḥō* is a shared title in the New Testament³⁵², for it is also applied to Christ in Heb 3:1. “Therefore, holy brethren, who share in a heavenly call, consider Jesus the Apostle (*šliḥō*) and high priest of our confession”.

In West Aramaic *šliḥ* is the common word for messenger³⁵³. It is very likely that the Syriac word *šliḥō* is of West Aramaic origin and that was adopted into the Christian vocabulary as part of the process of the Christianization of Mesopotamia.³⁵⁴

³⁵¹ JOOSTEN J, “West Aramaic Elements in the Syriac Gospels”, p.105-106; A different explanation is given by VAN ROMPAY L., “Classical Syriac as a Standard Language” in *Semitic & Cushitic studies*, (ed.) Goldenberg G & Raz S.,(1994),pp.78-81.

³⁵² MURRAY, *Symbols of Church and Kingdom*, pp.171-72.

³⁵³ SOKOLOFF M., *A Dictionary of Jewish Palestinian Aramaic*, (Ramat-Gan, 1990), p.553.

³⁵⁴ JOOSTEN J, “West Aramaic Elements in the Syriac Gospels”, pp.105-106

‘Apostle’ as ‘emissary’ is paraphrased by *izgadda*, ‘ambassador’, a word with a striking Mesopotamian prehistory. This term is peculiar to Eastern Aramaic coming through Accadian (*asgandu*) from Iranian.

Aphrahat gives us an example in the passage quoting Jn 20:22. Christ appointing the Apostles is typified by Moses, Joshua, and Elijah in the long comparison-series in Dem. XXI.

Moses laid his hand on his ‘apostles’
And they received the priesthood;
And Jesus laid his hand on his ‘apostles’
And they received the Holy Spirit.....³⁵⁵

The principle passage in all Ephrem’s works is *HdFid.* 82³⁵⁶. The Spirit is symbolised mainly as Warmth, emitted by the Sun as the Spirit is sent by the Father. Ephrem plays on *šliho* which means both ‘naked’ and ‘sent’ (apostle).

Warmth is dear to all who are naked/ sent,
Sending them forth as eager workers
For all sorts of tasks.

Ephrem in one of the hymns on the Pearl uses this word *šlihe* with a similar double reference;

Men stripped bare dived down and drew you up,
O pearl. It was not kings

³⁵⁵ Dem XXI, 960.24-7; VALAVANOLICKAL K., *Aphrahat Demonstrations II*, Moran *Etho* 24, p.217.

³⁵⁶ CSCO 154, syr. 73; *HdFid* 82-84; Cf. BECK, *Die Theologie*, pp 83-4.

Who first presented you to humankind
 But men stripped, symbols of the apostles³⁵⁷, poor Galilean
 fishermen.

They could not approach you with their bodies clothed
 So they came stripped, like little children;
 They buried their bodies and descended to you.
 You eagerly met them and you take refuge in them
 Because they loved you so.

The tongues of these poor men, the Apostles,
 Proclaimed glad tidings of you before they opened their bosoms
 And brought out their new wealth to show it
 Amidst their merchants, placing you
 In people's hands as the medicine of life³⁵⁸.

Just as God the Word emptied or stripped himself from his heavenly throne and became incarnate on the earth to save the human beings, so too, the Apostles were stripped their bodies clothed to bear witness to Christ. Likewise the believers are obliged to strip themselves in baptism for witnessing Christ and for the salvation of themselves.

In MF *šliho* is never used of Christ. God the Father is the one who sent Christ

“May we and they offer You praise and thanksgiving and through You and with You to Your Father who sent You (ܡܚܘܨܝܢ) for the salvation of

³⁵⁷ This is a double translation of the single syriac term *šlihe*.

³⁵⁸ *HdFid* 85:6-8; BRÖCK S., *Luminous Eye*, pp.84-85.

creation and to Your living Holy Spirit, now and always forever, Amen”.
(*Sedro* for the Sunday of Annunciation to Mary, *Lilyo*, 1st *qaumo*).

13. *Šuhłopo & Eštahlap* (ܣܘܗܠܘܦܘܐ , ܐܫܬܗܠܦܝ)

This term became common as a result of the Christological controversies of the early 5th and 6th centuries. It has two connotations; primarily it is used with a negative to show that, when Christ became incarnate as one among us, his divine nature did not change. As a secondary meaning it refers to the distinction between the divinity and humanity of Christ. In the Bible this word is not seen as used as Christological purpose but in a general context.

In the New Testament the verb is found, for example at Mt 17:2-“And he was transfigured before them, his face shone like the sun and his garment became white”. Here Christ’s divine aspect is revealed and human aspect is changed. But it does not have any connection with the incarnational theme.

2Cor 3:18-“And we all with unveiled face beholding the glory of the Lord are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the spirit”. This happens in the eschaton. Human aspect of the humanity will be changing into divine aspect here.

Another example to this understanding can be seen in Phil 3:21-“Lord Jesus Christ, who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to come.”

The noun also occurs-Heb 7:12 “For when there is a change of the priesthood, there must also be a change of the law”; Jas 1:17 “Every good and perfect gift is from above, coming down from the Father of the heavenly lights He does not change like shifting shadows”.

Ephrem also reminds us that though his divine nature has not undergone any changes, his human nature has undergone changes according to the situation.

“The likenesses which are useful to human kind came forth from the treasury of the Lord of All. Likewise according to the time and situation, He has set forth a likeness in Him, so as to help at the times of indignation, at the times of cheerfulness, at the times of weakness, and at times of quietness. Though in Himself, He was always the same, according to the laws that prevail among us, He was changeable”³⁶².

According to Narsai, though it is because of His love towards humanity, He came into the earth, His divine nature did not change.

ܡܐ ܕܝܫܘܥ ܡܢ ܐܝܠܐ ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

ܡܐ ܕܝܫܘܥ ܡܢ ܐܝܠܐ ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

There went forth His (good) pleasure, and He came in His love to earthly beings

But His Nature remained unchanged in what it was.³⁶³

In another passage Narsai speaks more clearly that though this flesh is from us, His divinity is not undergone any changes.

“And if it is from us (this) flesh, that He has constructed by His own power,

Then His own nature has remained in its own without change”³⁶⁴.

³⁶² *HdFid* 26:8.

³⁶³ NARSAI, *A Homily on our Lord's Birth from the Holy Virgin*, PO 40, p.47.

³⁶⁴ NARSAI, *A Homily on our Lord's Birth from the Holy Virgin*, PO 40, p.47.

According to Philoxenus, God could become a man without changing from what He was before the incarnation. It is interesting to note that this key word *šuhlopo* has different meanings in the theologies of Philoxenus and Severus.

For Philoxenus, *šuhlopo* has an exclusively negative meaning. It means 'change' in the sense of loss of identity. To apply it to either the humanity or the divinity in the incarnation is to say that the humanity in the incarnation ceased to be humanity or the divinity, divinity.

For him God is immortal by nature: this means that if he were actually to cease to be immortal, he would cease to be God. Thus God remains immortal in the incarnation, while nevertheless dying, in so far as he is a man.³⁶⁵

De Halleux lays out Philoxenus' basic arguments to demonstrate how the divine nature did not change in the Economy. God came into being without change, firstly because he exists without having become; secondly he did for us and not for himself; thirdly, 'because He came into being by will and not by nature',³⁶⁶.

For Severus it meant that the 'difference' or distinction between the humanity and the divinity which was preserved in the hypostatic union. He made use of this term positively³⁶⁷.

The word *šuhlopo* was used to describe the way in which the sets of properties (*diloyotho*) of the two natures within a hypostatic union continue

³⁶⁵ *The letter to Zeno*, p.164.

³⁶⁶ DE HALLEUX, *Philoxène*, pp 341ff.

³⁶⁷ LEBON, *Chalkedon*, pp.537-38.

to exist within the union, while nevertheless avoiding being divided and apportioned out as though each property belonged to a self-subsistent hypostasis or prospon. Here property means the difference of the natures of those elements that come together to the union³⁶⁸.

In the *Sedre* for the Period of *Suboro-Yaldo*, we see this term a few times. Here it is clear that the 'Incarnation of Christ' does not mean that His divinity has undergone any change.

1-“Glory, to You, the Word God, who became flesh without being changed from what You are God³⁶⁹, for inviting us to this holy feast of John the proclaimer of truth today”. (*Sedro* for the Sunday of the Birth of John the Baptist-*Sapro*)

II-Christ left his greatness without change and immutability of His divinity to renew the human beings and return us to our former beauty.

1-“O Word God, when You willed to renew once again Your image³⁷⁰ which had become corrupted by the error and to return it to its former beauty, You left Your exalted greatness without change and immutability³⁷¹ and You walked upon the earth with human beings in a human body by which You were united with us” (*Sedro* for the Sunday of Revelation to Joseph-*Lilyo* 2nd *qaumo*)

2-“Therefore while we consider the wonder that You have affected for our salvation and understand Your economy of salvation for us, we all in

³⁶⁸ Severus, *First letter to Sergius*, p.75; CHESNUT, *Three Monophysite Chrystologies*, p.55.

³⁶⁹ Phil 2:6.

³⁷⁰ جسم, Gn 1:26-27.

³⁷¹ Phil2:6-11.

our entirety say in our amazement “ O God, wonder You are³⁷² for You have become a human being with out being changed from the nature of Your divinity”³⁷³.(Sedro for Yaldo, Ramšo)

14. *Etgli, Gelyono* (ܐܘܓܠܝܢܐ, ܕܘܓܠܝܢܐ)

The passive verb *etgli* means ‘was revealed’, ‘was uncovered’ etc³⁷⁴. In early Syriac tradition, this term (ܐܘܓܠܝܢܐ) is often used with God as subject. Examples of this can be seen on Aphrahat Demonstrations³⁷⁵ and in the quotations of Ephrem’s commentary on Genesis³⁷⁶. This phraseology is typical of the Targum and is found in early Palestine Aramaic. Another term for ܐܘܓܠܝܢܐ is ܕܘܓܠܝܢܐ.

In the Bible we see different types of revelation: revelation of God to certain chosen people, revelation of Christ in the human body, revelation of Holy Spirit etc. Gn 12:7-“At that time the Canaanites were in the land. Then the Lord *was revealed* to Abraham and said.....”; Gn 35:1-“God said to Jacob “Arise, go up to Bethel, and dwell there and make there an altar to the God who was revealed to you when you fled from your brother Esau....”; 1 Sam 2:27-“And there came a man of God to Eli and said to him, “Thus the Lord has said ‘I *revealed* myself to the house of your father when they were in Egypt subject to the house of Pharaoh”.

In the New Testament we see the revelation of Christ-1Tim 3:16 –

³⁷² Is 9:6.

³⁷³ Heb 5:7-10.

³⁷⁴ *A Compendious Syriac Dictionary*, p.69.

³⁷⁵ Aphrahat, *Demonstration* (2nd vol.) ; VALAVANOLICKAL, part II, p.153.

³⁷⁶ Ephrem, *Commentary on Genesis*, Ch.VI.6, (Cain and Abel part).

something that will one day revealed³⁸⁰. We see the fullest self revelation of God at the incarnation, when God the word ‘put on a human being’.

According to Narsai, by the Power of the Holy Spirit, He himself structured a man from a woman. This helps the human beings to understand his hiddenness through his visibleness.

حسلا ٲٲهسا ٲحد انما مٲ حنا انما:
ٲحسلا ٲهسا انما حسلا مٲ

“By the Power of the Spirit, He structured a man from a woman
So that in his visible state men might see the One hidden from all”.

In the *Sedre* for the period of *Suboro-Yaldo* this verb is used many times related with Incarnational themes.

I-The merciful Lord God has effected salvation for creation through his manifestation.

“And therefore we weak and sinful stand in awe and in astonishment, as we say in joy of soul that the merciful Lord God has been revealed and has saved the world”. (*Sedro* for the Sunday of Annunciation to Mary-*Ramšo*)

II-The one who was revealed in the flesh is the eternal Son of God and was hidden in the bosom of the Father.

“Blessed are you among women, because the eternal Child, who was hidden in the bosom of his Father³⁸¹ has been revealed and shown to us in you. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth-*Ramšo*)

³⁸⁰ BROCK S., *Luminous Eye*, p 15.

³⁸¹ Jn 1:18.

III-The Nativity of Christ is called the divine and wondrous revelation.

1-“O the wondrous revelation, which was made it known to me by the angel-this is the divine revelation that the heavenly archangel has shown and the Holy Spirit He who reveals hidden things has indicated. (*Sedro* for the Sunday of Revelation to Joseph-*Ramšo*)

2-“This is the divine revelation that the holy Father sent through His messenger and His beloved Son has accomplished it³⁸² by the manifestation of his divine economy”³⁸³. (*Sedro* for the Sunday of Revelation to Joseph-*Ramšo*)

3-“This is the divine revelation at which the supernal beings and those below shouted praises³⁸⁴ and at which thanksgiving is sung by the whole body of the holy Church”. (*Sedro* for the Sunday of Revelation to Joseph-*Ramšo*)

IV- The Divine Revelation removed the fear of Joseph

1-“Therefore we too give praise and say-O the divine revelation which Joseph received with joy, removing his fear. (*Sedro* for the Sunday of Revelation to Joseph *Lilyo*, 2nd *qaumo*)

2-“Today wonder has been revealed to Joseph and amazement to Zachariah. Joseph rejoices and gives praise that he has seen Mary carrying

³⁸² Eph 1:10; 3:9

³⁸³ Col 1:25.

³⁸⁴ Lk 2 :14,20.

the Lord of heaven and Zachariah bestows thanksgiving that Elizabeth has given birth to the Proclaimer for him”³⁸⁵. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth-*Sapro*)

V-The Divine Revelation showed the intention of the One who comes to the world.

1-“O the divine revelation which clearly showed the just man that he who comes to the world will enlighten all men”³⁸⁶. (*Sedro* for the Sunday of Revelation to Joseph *Lilyo*, 2nd *qaumo*)

2- Christ our God, who has showed His salvific advent through the prophetic visions and revelations³⁸⁷ and has made known to the world that He is its Saviour through the assurance of His truly being sent³⁸⁸. (*Sedro* for the Sunday of Revelation to Joseph-*Sapro*)

VI-This divine Revelation was testified by the arch angel Gabriel

“This is the divine revelation concerning which Gabriel the Archangel testified³⁸⁹ and good news was bestowed on creation by his testimony”. (*Sedro* for the Sunday of Revelation to Joseph-*Sapro*)

VII- This Divine Revelation made reconciliation between the heavenly and earthly beings and leads the church to her true faith.

³⁸⁵ Lk 1:67-79.

³⁸⁶ Lk 1:79; 2:32.

³⁸⁷ Heb 1:1

³⁸⁸ Mt 1:21.

³⁸⁹ Lk 1:19

1-“This is the divine revelation which effected reconciliation³⁹⁰ between two sides, blotting out and abolishing from the holy Church all the divisive doctrines of the destructive heresies”. (*Sedro* for the Sunday of Revelation to Joseph-*Sapro*)

2-“For the eternal mercy of our kind God has been revealed up on us; and likewise the Church is united with the church of first born³⁹¹ our inheritance.

(*Sedro* for the Sunday before *Yaldo, Sapro*)

VIII-This Divine Revelation is the fulfilment of the prophecy

“One among them was saying that “I know that my Saviour is living, and he was prophesying that He will be revealed upon the earth at the end”³⁹². (*Sedro* for *Yaldo*-3rd hour)

14.1. *Metgalyonuto* (ܡܝܬܓܠܝܘܢܘܬܘܐ)

This term means ‘revelation’, ‘manifestation’ etc.

1-“God the Father, through the revelation of his only begotten Son has effected salvation for his creation³⁹³ and reconciled the supernal beings

³⁹⁰ Eph 2:16; 2Cor5:18-19; Rom5:10-11; 11:15.

³⁹¹ Heb 12:23

³⁹² Jb 19:25

‘The only Begotten Son’ expression is seen in many *sedre* to denote Christ. This biblical theme (Jn 1:14, 3:16, Heb11:17) implies the unique sonship of Christ from the Father. The word ‘only’ specifies the uniqueness of his sonship. The word ‘begotten’ denotes that he has his sonship from the Father. The word ‘Son’ shows his position in the Trinity as the Son.

³⁹³ Eph 2:14.

Creator, for healing is something divine³⁹⁷ and it can be called a 'second creation'³⁹⁸. As God created the world, Jesus fulfilled it by his healing.

Jacob of Sarug, in his 'Homily on the Baptism of our Redeemer' says that he received baptism from the one whom He has fashioned. Here the idea gives much more importance to the divinity of Christ.

ܡܠܟܘܬܐ ܡܫܝܚܐ ܕܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ

³⁹⁹ ܫܘܥܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

"The flame stood aside trembling as He descended to be baptized from the dust his hands had formed".

Narsai's conviction is that Christ fashioned himself by the Spirit, who is the power of the good pleasure of God.

ܕܡܫܝܚܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

ܕܡܫܝܚܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

In the Spirit He fashioned him; and the Spirit, the Power of his good pleasure, filled him

So that from his fullness He might give life and vivify the universe.⁴⁰⁰

³⁹⁷ CDiat 16:31.

³⁹⁸ HdHaer 43:9.

³⁹⁹ BEDJAN P., *Homiliae Selectae Mar Jacobi Sarugensis* I, p.189.

⁴⁰⁰ Narsai, *Nativity Hymn*, PO 40, p.49.

In the *Sedre* for the period of *Suboro-Yaldo* in the Mosul Fenqitho this verb and its verbal noun (*gbilto*) can be seen frequently, but not in connection with the incarnation.

1-Jesus Christ the Fashioner of the universe fashioned human beings in his image and likeness. Here the divine aspect of Christ as ‘Fashioner’ is given much emphasises.

“Praise and thanksgiving to you, Jesus Christ our God, who fashioned⁴⁰¹ human beings in Your image⁴⁰² and you marked him in the likeness⁴⁰³ of Your greatness”. (*Sedro* for the Sunday of Annunciation to Mary-*Ramšo*)

2-The mercy of the Creator towards His creation prompted the One who is before creation to be born in the womb of Mary:

“And when His mercy stirred for His creation (*gbilto*), He sent Gabriel⁴⁰⁴ the Archangel to announce to Virgin Mary about the supreme conception⁴⁰⁵ of that eternal Son who is before creation” (*Sedro* for the Sunday of Annunciation to Mary-*Sapro*)

16. *Ettšir* (ܐܬܫܝܪ)

The verb *šor* takes the technical meaning ‘to form’, ‘to depict’, to ‘represent’ etc.

⁴⁰¹ Gn 2:7, 19; Ps 139:5; Rom 9:20-21.

⁴⁰² Gn 1:27,; Rev 14:9,11.

⁴⁰³ The Syriac term ܐܘܢܝܐ is a word frequently used by Ephrem in a symbolic sense;

cf. BECK, *Bildtheologie*, esp.240-44.

⁴⁰⁴ Lk 1:26.

⁴⁰⁵ ܥܘܢܝܐ ܕܥܘܢܝܐ - Lk 1:35, Jn 1:14, Is 7:14; 9:6.

In the Old Testament, in the Book of Jeremiah, (1:4) its aphel form *ʿasurok* is seen.

St Paul is using its future *etpʿel* form *nettšir* in his Epistle to the Galatians (4:19) in connection with the mystical union of the believer with Christ:

“My little children, with whom I am again in travail until Christ be formed (*nettšir*) in you”. Here he reminds us that Jesus is supposed to form in the heart of every Christian.

This term *šor* is frequent in Syriac writers since Ephrem.

“While the fetus of the Son was being formed (*eṭšir*) in the womb, He himself was forming babes in the womb”⁴⁰⁶.

Ephrem compares Jesus on the Cross and as a child in the womb of his mother. Here Ephrem explains the apparent powerlessness of Christ the Incarnate One with the reality of the Hidden one.

While indeed He was on the cross, He revived the dead,

Just so, while He was a babe, He was forming (*šóar ḥwo*) babes⁴⁰⁷

Jacob of Sarug explains this paradox very clearly that Jesus the pre-existent one, the Fashioner of all comes to a second birth. It is a powerful metaphor indicating the paradox of the nativity which is unknown to the investigators. God who Himself forms the young children in their mother’s wombs, is formed as an infant in the womb of Mary.

“He fashions (*šóar*) and seals rational images with in wombs

⁴⁰⁶ *HdNat* 4:161; (tr.) McVEY, *Ephrem the Syrian Hymns*, p. 101.

⁴⁰⁷ *HdNat* 4: 170, tr. McVEY, *Ephrem the Syrian Hymns*, p. 101.

But He casts in His mother a corporeal image for His concealed being⁴⁰⁸

He fashions (*sóar*) and erects images of man in secrecy

But he fashions himself to become a man from a daughter of man”⁴⁰⁹

According to Narsai

“Mary made satisfaction for her conception to the one who forms (*sóar*) infants

And offered a sacrifice according to the Law at the one who opens the wombs”⁴¹⁰.

Some of the examples from the *sedre* for the period of *Suboro-Yaldo* are given below.

“While You rejoiced as an infant in the virgin, you were forming (*so’ar ḥwaith*) infants in the womb of the married women, by your divine commandment” (*Sedro* for the Sunday before *Yaldo*, *Lilyo* 2nd *qaumo*).

“You the Fashioner of babies (*so’ar ‘ule*) in the womb of the married women have fashioned Yourself (*ṣorṭantlok*) in a womb of flesh”. (*Sedro* for the Sunday of Visitation of Mary to Elizabeth –*Lilyo* 1st *qaumo*)

The participial expression *ṣoar ‘ule* (Fashioner of babies) is a later development based on Jr 1:5 “Before I formed you in the womb, I knew

⁴⁰⁸ BEDJAN P, *S Martyrii*, p.741 ; (tr.) KOLLAMPARAMPIL, *Select Festal Homilies*, p.62.

⁴⁰⁹ BEDJAN P, *S Martyrii*, p.741 ; (tr.) KOLLAMPARAMPIL, *Select Festal Homilies*, p.62.

⁴¹⁰ Narsai, *Homily on the Nativity*, PO 40 (1979), (tr.) McLEOD, p.61.

you, before you were born I set you apart, I appointed you as a prophet to the nations”. Here the Syrian Fathers’ imagination coupled with symbolic mode of theological reflections are very strong. ‘Fashioner of Babes’ is a symbolic title of Christ which we will see later.

17. Christological Technical Terms

The East and West Syrian Church Fathers have made use of certain technical terms with reference to the doctrine of God, concerning the person of God and the nature of Jesus Christ. Most of these terms are inherited from Greek patristic writers. The most important technical terms are *ituto* (being), *kyono* (nature), *qnumo* (hypostasis), *ousia* (being), and *parsupo* (person).

There are three traditions in the Syrian Church. They are 1-Church of the East (Nestorian), 2-Syrian Orthodox Church, 3-The Chalcedonian Churches (Maronites and the Melkites). All three traditions agreed that Jesus Christ is fully God and fully man. As God He was the incarnate Son, the second person of the Holy Trinity. As man, he was human in perfection and reality. But they differed in how they describe the union of the two natures of Christ.

17.1. *Itutho* (ܐܘܬܘܗܘܐ), *Ityoyo* (ܐܘܬܘܝܘܐ)

There are four terms in connection with Incarnation. They are use *ituto*, *ityo*, *ityoyo*, *bar ituto*. They are the different forms of the term ‘being’. Here it refers mainly in the Christological context.

17.1.1. *Itutho* (ܐܘܬܘܗܘܐ)

This is the abstract noun form of the verbal form *ith* which means ‘to

be'. *Itutho* refers being, essence, isness⁴¹¹, etc. Its Greek equivalent is οὐσία⁴¹². For example, ܡܠܝܟܐ ܕܥܠܡܝܢܐ means 'the Eternal Being'.

In Heb- 1:3 "He reflects the glory of God and bears the stamp of His being (ܡܠܝܟܐ, ܕܥܠܡܝܢܐ), upholding the universe by his word of power". In the Greek Bible its equivalent term is 'υπόστασις'.

The related noun *ityo* expresses the idea of a 'being', 'an existing one', especially self existent. It is usually referring to God⁴¹³. For example ܡܠܝܟܐ ܕܥܠܡܝܢܐ (The hidden Being), ܡܠܝܟܐ ܕܥܠܡܝܢܐ (The essential Word).

Ephrem has made use of this term in his hymns, as we can see from his statement about the independent existence and qualities of the Holy Father and His perfect Son in his sermon on the Faith-

ܡܠܝܟܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ
ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ

"The Father is perfect in His being, also the First Born in His begottenness

the Father is perfect, the Son is perfect, perfect is the offspring as His begetter"⁴¹⁴.

Here the distinction is founded on the basis of their individual existences, their names, and not on the level of will. The paradox of

⁴¹¹ SAMUEL, V.C., "Christology and Terminology", *The Harp* 1,(1989),p.130.

⁴¹² SMITH, J. P., *A Compendious Syriac Grammar*,p.15.

⁴¹³ SMITH, J. P., *A Compendious Syriac Grammar*,p.15

⁴¹⁴ *SFide*, 2:1-4.

distinction and joining is necessary for Ephrem to express the dual aspect of the relation of Father to Son which He feels is required by the Christian proclamation⁴¹⁵.

MF states that Christ is the image of the very Being, who is God our Father.

“Lord, the only Begotten⁴¹⁶ Christ, the Word who is from the Father⁴¹⁷, the supreme glory of all goodness, You are equal to Your Begetter in divine nature. You are the splendour of his glory⁴¹⁸ and the image of his very Being (*d-ituteh*). (*Sedro for Yaldo 2nd qaumo*)

‘Being’ is also used as Christological. Isness of Christ has been manifested in the Nativity of Christ our Lord.

“The clamour of the hosts on high is heard⁴¹⁹ and Your being (*ituteh*) has manifested, the star which goes ahead and brings the Magi⁴²⁰ as they bear offerings, offering worship and proclaiming the Kingdom⁴²¹. (*Sedro for the Sunday before Yaldo, Ramšo*)

17.1.2. *Ityo* (ܝܬܝܘ)

Several symbols and creedal explanations from the 5th century on are preserved in the collection of the East Syrian Synodicon Orientale, namely from the Synods of 410, 486, 544, 554, 576, 585, 596, 605 and of the

⁴¹⁵ RUSSELL, *St Ephrem the Syrian and Gregory the Theologian Confront the Arians*, (Moran Etho V, 1994), p. 160.

⁴¹⁶ Jn 1:14, 3:16.

⁴¹⁷ Jn 1:1.

⁴¹⁸ Heb 1:3.

⁴¹⁹ Lk 2:13-14.

⁴²⁰ Mt 2: 9-10.

⁴²¹ Mt 2:11.

assembly of the bishops in 612. The relevant texts of the symbols have been translated by Brock lately and for the Christological terminology of *itutho* and *ityo*, he suggests the following translation: as a ‘divine essence’ and ‘divine being’,⁴²².

Narsai on the point of incarnation explains that “The Word is the Nature of the Divine Essence; and the body, the nature of humanity. One is the creature; and the other, the Creator: They are one in a unity”,⁴²³.

Philoxenos gives the distinction between the created and the Uncreated, stating that God is the uncreated *ityo* whereas the world is a created *ityo* because of its *hwoyo* (become created). Thus *ityo* in its proper sense is used only of God. God became man is different from world’s coming into existence, since the former moves from *ityo* to *hwoyo* without losing anything. Philoxenos states that the Syrians use the word ‘Being’ (*ityo*) only with reference to that which does not become, hence philologically it is not correct to say *ityo hwo*. As everything which is *ityo*, did not become, philosophically the expression is not correct⁴²⁴. If He is God and hence *ruhono*, He can never become a *pagrono* and hence theologically it is not correct.

For Philoxenos the *ityo hwo* is a profound mystery. Philoxenos puts it in another way that – by that He is *ityo*, He is God, and by that He *hwo*, he is man; and He has His divine properties (*alohoyoto*), by that *ityo* and human properties (*nošoyoto*), by that he *hwo*⁴²⁵.

⁴²² *Syriac Dialogue*, 1(1994), p.138.

⁴²³ NARSAI, *Hymn on Nativity*, PO 40,p.27

⁴²⁴ *Letter to the Monks of Senon*,p.61.

⁴²⁵ MATHAI M A, “The Concept of ‘becoming’ in the Christology of Philoxenos of Mabbug”, p.74.

For Babai, God alone is the Eternal *ityo* (Being)⁴²⁶ He is exalted in His *ituto* (Essence)⁴²⁷ above all visible and invisible realities. He is being who is (*ityo d itaw*). That which is Being Who is, implies that there is nothing before its Eternal *ituto*. In the beginning God is called *ityo d itaw*⁴²⁸. It denotes that He exists eternally. He is above the creatures in His essence.

In MF *ityo* with reference Christ is not found in the *sedre* for the period *Suboro-Yaldo*, even though it occurs elsewhere in *sedre*, e.g. Christ is addressed as “hidden Being (*ityo*) in a *sedro* for the first Sunday after Epiphany.

17.1.3. *Ityoyo* (ܐܝܘܝܘܐ)

God's nature is *ityoyo*, i.e. existing, ‘is’⁴²⁹ showing that ‘it is’. In His *ituto*, He is above all creatures. This idea is repeated a number of few times⁴³⁰. He is simply called *ityo*. He is the true *ituto*⁴³¹. He exists eternally and is perfect in existence (*ityoyith*). He is the true Being. All the *itwoto* or Essences are brought to existence by Him⁴³². Here Babai uses the word *Itwata* to designate the creatures⁴³³.

The divine essence is Eternal, Uncreated, Infinite, and immutable. It

⁴²⁶ *L U*, p.7, 25-26.

⁴²⁷ *L U*, p.7, 25-26.

⁴²⁸ *L U*, p.10, 8-10.

⁴²⁹ *L U*, p.26:18.

⁴³⁰ *L U*, p. 11:7; 12:6-7.

⁴³¹ *L U*, p. 12:13-16.

⁴³² *L U*, p.16:15-16.

⁴³³ Here Babai is influenced by Ephrem who used the term *Itya* with reference to the divinity alone and reprehended the Marcionites and the Manicheans who used the term to designate the created beings also. (DE URBINA, *Patrologia Syriaca*, pp.77-78.)

has no equality among the creatures. Though He is the Creator, His Essence is above the creatures⁴³⁴.

The existence of God is known to men. It is through the creatures that human beings come to the knowledge of God: “And the knowledge of God is placed in the reason of men, not the mode of His essence, but of His existence”⁴³⁵, and He is known from the creatures and through the creatures and through all His works and the magnitude of His wisdom and eternal knowledge and His admirable operation is seen in them⁴³⁶. Here Babai quote the citations from the Catechetical Homilies of Theodore of Mopsuestia.

‘that He is the Creator and cause of all things⁴³⁷,

That He alone is the Eternal Being, who exists eternally⁴³⁸

That He is entirely perfect in His Being⁴³⁹

That He governs the universe and provides for the creatures⁴⁴⁰

By quoting the above quotations of Theodore, Babai tries to show the transcendal divine existence of God.

In the 1st letter of Isho‘yahb to Yaq’ob, he writes that “For because of the great love with which he loved us, he departed from the bosom of his

⁴³⁴ *L U*, p.19:16.

⁴³⁵ *L U*, p.17:15; 17:14; 17: 11-12.

⁴³⁶ *L U* p.25, 5-8.

⁴³⁷ THEODORE, *Hom. Cat.* I.13 (TONNEAU, R., p.23). Theodore makes a distinction between God the Father and God the Cause of All (*‘elat kul*). He is the Father of the Son; He is the creator and cause of all creatures.

⁴³⁸ THEODORE, *Hom. Cat.* II I, p.31.

⁴³⁹ THEODORE, *Hom. Cat* II 9, p.41.

⁴⁴⁰ THEODORE, *Hom. Cat* II 17, p.51.

Father by way of good pleasure, not by way of removal and came to the world, though he was already in the world, as it is written, the Hidden one was revealed in the flesh. The Word became flesh and dwelt among us. He became, but was not changed. He who was the equal of God emptied himself and took the likeness of a servant. He took but did not increase, for in his generation as well as his taking his essence (*ituteh*) remained without change and without addition.....⁴⁴¹

In the Synod of 605 the council of Constantinople of 381 is explicitly mentioned⁴⁴².

“[the one divine nature] is perfect in its essence (*ituteh*) and in all that it belongs to it; and it cannot addition or subtraction, for it alone is Being(*ityo*) and God over all, who is known and confessed in three holy *qnome*, Father, Son and the Holy Spirit, a nature with three *qnome* essentially (*tlitay qnome itya'it*), *qnome* with a single eternal nature (*hdonoy kyono mtumoyo*), between whom there is no distinction apart from the distinct characteristics (*dilayoto*) of their *qnome*, namely Fatherhood, Sonhood, and Procession”⁴⁴³.

The self existence of the eternal Son from the eternal Father is explicitated in the following quotation of MF:

“Praise and thanksgiving to You, the self existent Child (*Yaldo ityoyo*) of the eternal Father⁴⁴⁴ who alone is beyond every intellect and comprehension, is born eternally from the Father”.(*Sedro* for the Sunday of Revelation to Joseph, *Lilyo*, 2nd *qaumo*).

⁴⁴¹ *Syriac Dialogue*, 1, p.45.

⁴⁴² *Synodicon Orientale*, I, p.473.

⁴⁴³ *Syriac Dialogue*, 1, p.139.

⁴⁴⁴ 1Jn 5:1.

17.1.4. *Bar itutho and bar kyoneh* (ܒܪܝܬܘܬܘܗܝܘܢܝܘܬܝܘܢܝܘܬܝܘܢܝܘܬܝܘܢܝܘܬܝܘܢܝܘܬܝܘܢ)

The Nicaean creed is said to have been brought to Persia by the Byzantine bishop Maruta and the Synod of 410 quoted it. It is surviving in two versions, each with their own translation of the term homo-ousios.

The West Syrian text has *bar kyoneh*, whereas the East Syrian recension reads *bar ituta*. But both Syriac expressions are used together later, as appears in the profession of faith at the Synod of 585 about the Nicaean Creed : “the Word who is homoousios , that is of the same nature and of the same essence (*bar kyaneh w-bar ituteh*) as the Father”⁴⁴⁵.

In the *sedre* for the period of *Suboro –Yaldo*, these terms can be seen only one time.

Here ‘Being’ is used to designate God

“O Son of Being (*bro d-ituto*) for whom the crystal throne is insufficient for You to take Your seat⁴⁴⁶, the virginal womb has received You through Your blessed pleasure”. (*Sedro* for the Sunday before *Yaldo, Lilyo, 1st qaumo*)

Three types of existence in the above quotations from the Mosul *Fenqitho* are seen. They are 1-the Isness of the Father, 2-the self existence of Christ and 3- the existence of the human beings. Here the existence of the human beings are not by themselves, but by the divine Grace of the Lord. In the MF quotation “You brought us into existence.....” explains the inability of human beings to be born by themselves.

17.2. *Kyono* (ܟܝܢܘܢܝܘܬܝܘܢ)

The word derived from the root *kwn* meaning ‘to be’, ‘to exist’, etc.

⁴⁴⁵ *Syriac Dialogue*, 1, p. 138.

⁴⁴⁶ Ez 1:22,26; Heb 1:3.

Its passive form is *ethkin* 'to be formed'. There is a real connection between *ousia*, *ituto*, and *kyono*⁴⁴⁷. It is the formal equivalent of *physis* and is conventionally translated 'nature'.

In the fourth and fifth century- translations from Greek, it is understood that *kyono* sometimes renders *ousia*, as well as *physis*; the same phenomenon can be seen in the early translations of *homoousios* by *bar kyono*. It is evident that the Church of the East in the sixth century preserved this understanding of *kyono* as going with *ousia*⁴⁴⁸.

Ephrem has shown himself to be perfectly well aware of the philosophical difficulties inherent in the Nicene Christology, but it is not that which is uppermost in his mind. His chief concern seems to be with the effort to describe the truth of Christ as he sees it. Ephrem tries to express the person of Christ within that framework as best he can.

ܘܕܢ ܐܢܫܐ ܘܘܫܘܐ ܐܘܪܘܫܝܡܐ
ܘܠܐ ܘܫܘܐ ܘܘܫܘܐ ܘܘܫܘܐ ܘܘܫܘܐ

“He was limited because He was a human being, (but) He is without limit because His nature is God⁴⁴⁹. Ephrem here emphasizes the divine nature of Christ.

Narsai understands the term 'nature' referring to concrete, existential reality. “The Word is the Nature of the Divine Essence; and the 'Body' the nature of humanity”⁴⁵⁰.

⁴⁴⁷ SAMUEL V. C., “Christology and Terminology”, *The Harp* 1,(1988),p.130.

⁴⁴⁸ BROCK S., “The Church of the East in the Sasanian Empire up to the 6th Century and its Absence from the Councils in the Roman Empire,”, *Syriac Dialogue* 1,(1994),p.81.

⁴⁴⁹ *HdFid* 29.3, 7-8.

⁴⁵⁰ I, 155-160, 170-174,447-448, and especially the citation from homily 81 quoted in *PO* 40,p.27.

In the fifth and sixth century Syrian Orthodox writers understood *physis/kyono* as virtually a synonym with *hypostasis/qnumo*, and consequently they understood the Chalcedonian definition to imply a schizophrenic Christ. Significantly in Syrian Orthodox translations of the later fifth and sixth century the older rendering of *homoousios* by *bar kyono* is replaced by various other translations, thus removing the association of *kyono* with *ousia*.⁴⁵¹

According to the Chalcedonian definition ‘Jesus Christ was one *hypostasis* and one *prosopon* made known “in two natures⁴⁵²”. But Cyril of Alexandria, the representative of the Alexandrian tradition expressed his stand that there is ‘one *hypostasis* and one *prosopon* and one incarnate nature of God the Word’,⁴⁵³ using the phrase ‘the one incarnate nature of God the Word’.

According to Philoxenos the archaic use of *kyono* in the Syriac language can signify three things: 1- Sometimes *kyono* indicates the generic existence of being; as a synonym for *ityo* and *ituto*. 2- Sometimes it stands for a concrete an individual or any particular genus, especially when used as ‘one *kyono*’ 3- Still some other times simply to indicate the general characteristics of a genus⁴⁵⁴.

Philoxenos states that ‘God is immortal by ‘nature’ this means that if he was actually to cease to be immortal he would cease to be God, thus God remains immortal in the incarnation while nevertheless dying , in so far as he is a man⁴⁵⁵ .

⁴⁵¹ BROCK S., “The Church of the East in the Sasanian Empire up to the 6th Century and its Absence from the Councils in the Roman Empire,”, *Syriac Dialogue* 1,(1994),p.81.

⁴⁵² SAMUEL V C, “Christology and Terminology”, *The Harp* 1,(1988),p.133.

⁴⁵³ SAMUEL V C, “Christology and Terminology”, p.133.

⁴⁵⁴ MATHAI M.A, “The Concept of ‘becoming’ in the Christology of Philoxenos of Mabbug”, *The Harp* 2,(1989) p.75.

⁴⁵⁵ *Philoxeni Mabbbugensis : Tractatus tres de Trinitate et Incarnatione*, ed.A. Vaschalde,

In order to understand the specific meaning of *kyono* an extensive quotation from a letter of Severus written to Eupraxius is taken here, where he explains the different significances of the term. The explanation is made apparently in answer to a very serious problem. Severus was asked a question ‘if you say that the Trinity is one nature, and say that there is one nature of the incarnate Word , how are you not driven to saying that the whole trinity became incarnate? Severus’ answer is like this.

“We use the name ‘nature’ (*kyono*) sometimes generally of essence (*ousia*) and sometimes specifically signifying the *hypostasis* of a man (*qnumol hypostasis*). We term all mankind one nature, as in the text “Every nature of beasts and of birds and of things that are in the water is subjected and made subject to human nature” (James 3:7): and again we call a man nature, Paul for instance , or Peter or James. Where we name all mankind one nature, we use the name generically in place of essence, but, where we speak of one nature of Paul we employ the name nature in place of the individual hypostasis (*dilayuth qnumo*). So also when we say that holy Trinity is one nature, as in the text, in order that we may be the sharers of the divine nature’ (2 Pt 1:4), we use the name nature in place of the general designation ‘essence’. And to say that the Holy Trinity is one nature is the same as to say that it is one Godhead, as we are in fact accustomed to call mankind one nature. But when we say that ‘one incarnate nature of God the Word’ (*had kyono d-aloho melto da-mbasar*) we say ‘nature’ in place of an individual designation (*shudo‘o dilonoyo*) and therefore we denote the one actual *hypostasis* of the Word (*had qnumo d-melto*) , like that of Paul or Peter , or any single man. Therefore also when we say ‘one nature which

became incarnate (*had kyono d-etbasar*) we do not say absolutely, but we say ‘one nature of the Word himself (*had kyono dileh d-melto*, and clearly denote that it is one *hypostasis* (*had qnumo*)’⁴⁵⁶

Here Severus tries to show us the integral relationship between the *kyono*, *hypostasis* and *ousia*.

Babai explains that *kyana* is the same as nature in the abstract, designating the common elements found in all the members of the species. It is the universal compared to the particular⁴⁵⁷.

He states that the union of the natures is not a mixture. God the Word assumed the form of a servant and dwelt in it unitively in one adhesion “without mixture, without admixture, without commixture, and without confusion” and made him one Son with Him forever⁴⁵⁸.

It is interesting that the Oriental Orthodox theologian Severus and Babai in the Church of the East both objected to the Chalcedonian definition on the grounds that it was illogical: for the Syrian Orthodox, one *hypostasis/qnoma* logically implies one *physis/kyana*⁴⁵⁹, while for Babai, two *physeis/kyane* logically imply two *qnome*⁴⁶⁰. Both terms have markedly

⁴⁵⁶ PO XIV, pp.198-999.

⁴⁵⁷ CHEDIATH, “The Theological Contribution of Mar Babai the Great”, *Syriac Dialogue* 1,p.158.

⁴⁵⁸ LU 56, 26-27/45,32-33.

⁴⁵⁹ SEVERUS, *Orationes ad Nephaliium* (ed. LEBON, CSCO, Scr.Syri 64) p.16; PHILOXENUS, *Letter to the Monks of Senun* (ed. DE HALLEUX, CSCO, Scr.Syri 98) p.11.

⁴⁶⁰ BABAI, LU, (ed. VASCHALDE),p.97; ISHOYAB III, *Liber Epistularum* (ed. DUVAL,CSCO, Scr.Syr 11),p.129.

different connotations in the two christological traditions and once this is recognised, it becomes possible to see why each of these writers felt constrained to uphold their two verbally conflicting formulations.

Kyono is the most used term in the liturgical books especially in the Fenqitho. It is also the most ambiguous term which has caused all the Christological controversies.

In the Mosul Fenqitho we find references to this terminology

I-The Mosul Fenqitho, being a Syrian Catholic edition, gives much importance to the Chalcedon Christology i.e. two natures in Jesus Christ and one hypostasis

1-“You were born from her according to the flesh beyond the order of the nature, You shone out and came forth from her by birth, as perfect God and perfect man in two *natures* and one *hypostasis*”.(Sedro for Yaldo, *Lilyo* 1st *qaumo*)

II-Equality with his Father in the same nature.

-“Lord, the only Begotten⁴⁶¹ Christ the Word who is from the Father⁴⁶², the supreme glory of all goodness, You are equal to Your Begetter in divine *nature*”. (Sedro for Yaldo, *Lilyo*, 2nd *qaumo*)

III-Mercifulness is innate in the nature of Christ.

“Look on us with a merciful eye, which is innate in You by *nature*, so that we may offer You, Christ our God, the fruits of our lips and the

⁴⁶¹ Jn 1:14, 3.16

⁴⁶² Jn 1:1

The term *qnumo* is problematic in the East Syrian tradition. In the Syrian Orthodox tradition *qnumo* equates closely with *hypostasis* which itself can have a range of senses. But in the Church of the East, this is evidently not so⁴⁶⁷. Babai frequently speaks of, “the two natures and their *qnome*”. As we have seen already it would seem that, for Babai⁴⁶⁸, *kyana* is generic and verges on the sense of *ousia*, but *qnoma* refers to an individual manifestation of the *kyana*.

Divinity is the *kyona* of God and humanity is the *kyona* of Man; in the case of the person of the incarnate Christ, his divinity is the *qnoma*, or individual manifestation of the *kyono* of the divinity and his humanity is the *qnoma* or individual manifestation of the humanity.

Babai explains that in christology *qnumo* is not as the same as *hypostasis* but the concretisation of the abstract *kyana*. It is incommunicable. *Qnuma* as *qnuma* cannot be divided. Once divided it ceases to be that *qnuma*. It possess all the properties of the common nature. But it cannot include all the members, coming under a common species. Since it is fixed and non-communicable, it cannot be taken with or added to another *qnuma*. It possess everything of its own nature, i.e. one complete or perfect *qnuma* cannot another perfect *qnuma*. Therefore a union of two perfect *qnume* so as to form one *qnuma* is impossible⁴⁶⁹.

According to Connolly two **ܩܢܘܡܐ** is not introduced into the

⁴⁶⁷ BROCK, “The Church of the East in the Sasanian Empire up to the 6th Century and its Absence from the Councils in the Roman Empire,” p.82.

⁴⁶⁸ LU, pp.71, 159.

⁴⁶⁹ CHEDIATH, “The Theological Contribution of Mar Babai the great”, *Syriac Dialogue* 1,p.158.

whole burnt offerings of our hearts, and to the eternal Father Your begetter and to Your blessed and consubstantial spirit. (*Sedro* for the Visitation of Mary, *Lilyo* 2nd *qaumo*)

IV-Christ is the restorer of human nature

Glory to You, eternal and incomprehensible son, Saviour⁴⁶³ of our race, and restorer⁴⁶⁴ of our *nature*. (*Sedro* for the Visitation of Mary, *Lilyo* 1st *qaumo*).

17.3. *Qnumo* (ܩܢܘܡܐ)

The Syriac *qnumo* is employed as a term corresponding to the *hypostasis* in Greek. In Latin *substantia* and in English ‘substance’ are equivalent terms to it. *Qnume* point to the particular reality of the particular members. Father, Son and the Holy Spirit are the three *qnume* each of whom having their being individuated in him in perfection.

Ephrem uses the term *qnumo* as ‘individual self’ with reference to the Trinity, where *qnumo* is equivalent with *shmohe* i.e. Father, Son, and the Holy Spirit in the Sermon on Faith⁴⁶⁵. Ephrem considers the terms to be of real concrete value and to have an actual connection with what they describe.

For Philoxenos *qnumo* stands for its Greek equivalent *hypostasis* distinct from *prosopon*, something more interior than the external appearances or operations of a being. It seems ‘to be’ the ‘I’ in each individual⁴⁶⁶.

⁴⁶³ Lk 2:11

⁴⁶⁴ Ps 103:5

⁴⁶⁵ *SdF* 4.45ff

⁴⁶⁶ MATHAI M.A., “The Concept of ‘becoming’ in the Christology of Philoxenos of Mabbug” p.75

Christological formulations and speculations of the Persian Church until the time of Babai the Great⁴⁷⁰, it appears, however, that there are some earlier witnesses to this formulation⁴⁷¹.

To the Syrian Orthodox the meaning of *qnumo* has the same sense as *hypostasis*. But in the East Syriac Christology *qnoma* was meant more a 'set of characteristics'. It is closer to the Greek term ἰδιότης. This same term is meant for Syrian Orthodox as ܩܢܘܡܐ (property). According to Brock, many European translations have misleadingly rendered *qnumo* in a christological context as a person.

For the Syrian Orthodox, the Chalcedon implies in 'two hypostaseis'. Severus makes this idea very clear "It is obvious to all who have just a modicum of training in the teachings of true religion that it is contradictory to speak of two natures, with reference to the one Christ, he being one hypostasis. For whenever one speaks of one hypostasis, one must necessarily, also speak of one nature'. (Severus, c.Nephalium,p.16)

Likewise, as understood, by the Church of the East, two natures and one *qnoma*, is also seen as illogical: "Although those who gathered at the Synod of Chalcedon, were clothed in the intention of restoring the faith, yet they too slid away from the true faith: owing to their feeble phraseology they provide a stumbling block to many. Although in accordance with the opinion of their own minds, they preserved the true faith, with the confession of 'the two natures', yet by their formula of the one *qnoma* (*hypostasis*), it seems, they tempted weak minds. As a result a contradiction

⁴⁷⁰ CONNOLLY R., *Text Studies VIII* (1909), p.5; *PO* 40,,p.24.

⁴⁷¹ BROCK S., "The Christology of the Church of the East", in *Fire from Heaven. Studies in Syriac Theology and Liturgy* (Aldershot, 2006) Ch.III, p.174.

occurred, for with the formula 'one *qnoma*', they corrupted the confession of the two natures, with the 'two natures', they rebuked and refuted the one *qnoma*'⁴⁷².

Different traditions understood these concepts in their own realm, instead of trying to understand the other with respect and love.

In the Mosul Fenqitho we see references to the term. The one hypostatic position of the Chalcedonian stand is reiterated here.

1-“You completed nine whole months, You were born from her according to the flesh beyond the order of the nature, You shone out and came forth from her in birth, as perfect God and perfect man in two natures (ܥܕܝܢܐ ܥܕܝܢܐ) and one *hypostasis* (ܥܕܝܢܐ). (Sedro for Yaldo, Lilyo, 1st *qaumo*).

2-“Christ our God is the Son begotten⁴⁷³ from the Father, the divine word⁴⁷⁴ of his begetter, the *personal* (ܥܕܝܢܐ) and *natural* (ܥܕܝܢܐ) Wisdom of the one who sends him⁴⁷⁵. He is God from God⁴⁷⁶ Timeless from the Timeless. He is the one who is born from the Father without a Mother, and is born from the mother without a Father”. (Sedro for the Sunday after Yaldo, Sapro).

⁴⁷² Philoxenus, *Comm. on Prol. to John*.

⁴⁷³ Jn 1:18, 3:16, 3:18.

⁴⁷⁴ Jn 1:1-14.

⁴⁷⁵ 1Cor 2:6.

⁴⁷⁶ Jn 1:1

17.4. *Ousia* (ܘܫܝܐ)

The word *ousia* in Greek is a noun meaning ‘being’, ‘essence’. It is sometimes found as a loanword in Syriac. Etymologically it is a synonym for ‘*ituto*’.

With reference to God, God is one *ousia*, possessing one *kyono*, and three *qnume*, who are distinguished one from another as Father, Son and the Holy Spirit.

For Severus, *ousia* signifies that which is common, and *hypostasis* that which is particular⁴⁷⁷ Severus says that *ousia* is derived from that which IS, and points out that it is a scriptural term (Ex 3:14; Jn 1:1; 1Jn 1:1; Apoc 1:8). He does not depend on any philosophical system for his definitions.

Severus concludes that *ousia* is real; it refers to what may be called the ISness or being of a thing. This *ousia* does not have concrete existence. *Ousia* is so to say the reality which when individuated gives rise to particular objects or *hypostases*. Manhood, for instance, constitutes an *ousia*. The metaphysical ground of every man and of the entire human race, and every human person is a *hypostasis*. Hence there is a perfect communion between the term *ousia* and *hypostasis* as regards their real being, there is also a difference. Thus Severus declares that *ousia* signifies the *genso* (ܓܢܫܘܢ) while *hypostasis* is limited only to one species⁴⁷⁸.

In the Mosul Fenqitho this term is used 1-to emphasis the Trinitarian relationship.

“Christ our God, the eternal first born of the Father , consubstantial (*šowe b-ousia*) with His Begetter and his Holy Spirit, because Your

⁴⁷⁷ PO XII p.195.

⁴⁷⁸ *Contra Gram.* II, ed. LEBON I,45.

kindness is infinite, You willed to save the image of Your greatness⁴⁷⁹, through Your condescension and being born from the Holy Virgin Mary” (Sedro for Yaldo-Sapro)

2-With reference to Mary’s οὐσία i.e.her humanity, as the source of Christ’s humanity.

“I worship you, blessed among women, having learnt from the angel and I praise the Light⁴⁸⁰, which glimpses out to me from your substance (ousia)” (Sedro for Revelation to Joseph, Lilyo 1st qaumo)

Shifts in translation of Greek terms into Syriac can be considered as one of the reasons for all problems surrounding these technical terms. These shifts are given in columns to make it easy to understand.

Ὁμοούσιος	<i>Bar kyana</i> ‘of the same nature’
	<i>Bar ituta</i> ‘of the same being’
	<i>Shawe b-ituta</i> ‘equal in being’
	<i>Shawe b-usya</i> ‘equal in ousia’

Οὐσία	<i>Kyana</i> ‘nature’
	<i>Ituta</i> ‘being’
	<i>usya</i>
Φύσις	<i>Kyana/kyono</i> ‘nature’
ὑπόστασις	<i>Qnoma/qnumo</i>
Πρόσωπον	<i>Parsopa/parsupo</i>

⁴⁷⁹ Gn 1:26.

⁴⁸⁰ Jn 1:4.

Bar Ebroyo explains that the common position of all these Christological positions is same. “When I had given much thought and had pondered on the matter I became convinced that these quarrels among christians are not a matter of factual substance, but rather, one of words and terms. For all they confess Christ our Lord to be perfect God and perfect human, without any commingling, mixing, or confusion of natures. This bipinnate likeness is termed by one party [Syrian Orthodox] a nature (*kyana*), by another [Chalcedonians] a hypostasis (*qnoma*), and by yet another [Church of the East] ‘a person’ (*parsopa*). Thus I saw all the Christian communities, with their different christological positions, as possessing a single common ground that is without any difference. Accordingly I totally iradicated any hatred from the depths of my heart, and I completely renounced disputing with anyone over confessional matters”⁴⁸¹.

18. Adam Typology

In recounting the course of the history of salvation, the early Syriac writers make great use of the themes of Genesis chapter 1-3, the creation of Adam and Eve, their time in Paradise, their disobedience and expulsion from Paradise. Adam is understood in three different dimensions: 1- as the individual of the Genesis narrative, 2- as the representative of the humanity in general; 3- and at the same time he is also the representative of each individual human being.

The typology of the First Adam and the Second Adam is already found in St. Paul (1Cor10:1-6). It is pervasive in early Christian literature in general and in the Syriac poets and Syriac liturgy in particular.

“For the Adam who is from the earth is the one who sinned, while the Adam from heaven is our Saviour, our Lord Jesus Christ. Those

⁴⁸¹ Barhebraeus, *Book of the Dove*, Ch. 1V.

therefore who receive the Spirit of Christ are in the likeness of heavenly Adam who is our Saviour”⁴⁸².

“The fire that burnt in Adam, burnt him in that rib of his. For this reason the side of the second Adam has been pierced, and from it comes a flow of water to quench the fire of the first Adam”⁴⁸³

“The Virgin earth gave birth to Adam in holy fashion, so as to indicate clearly Mary’s giving birth. Adam in turn slept, and his side was pierced; from it came forth Eve to be mother for the whole world, serving as an image of that sleep of death on the cross and of that side which gave birth to baptism. Adam slept and gave the whole world a mother; the Saviour died and there flows from him baptismal water”⁴⁸⁴

There is an excellent example in *sedro* for the Good Friday ninth Hour service, where it is beautifully narrated. It is discussed in the 2nd Chapter.

In MF there are many examples in *qole & madroše*, but in the *sedre* there are only implicit examples; where each individual human being is regarded as a descendant or inheritor of Adam.

“By Your conception You have sanctified all the conceptions and liberated by Your birth the generations from the bitter curse⁴⁸⁵, which was dominating our feeble and miserable race”. (*Sedro* for Sunday before *Yaldo*, *Sapro*)

“For the sake of us who were lost, You appeared on earth, which had previously become barren, deprived of the practice of the virtues, in order to

⁴⁸² Aphrahat, *Dem VI*, (tr.) VALAVANOLICKAL K., *Moran Etho* 23,p.159.

⁴⁸³ Ephrem, *Comm.Diatessaron*, 21:10.

⁴⁸⁴ BEDJAN P., *HS III*, p.320.

⁴⁸⁵ Gn 3:14-15.

strengthen the feebleness of our human nature, to heal⁴⁸⁶ our spiritual and physical diseases, to gather us together in our lost state from the wanderings after vanity, to bring us back to the place of life⁴⁸⁷, to lead us into our former inheritance, to draw and present us to the Father, Your begetter”.

(*Sedro* for the Sunday of Visitation of Mary to Elizabeth, *Lilyo*, 2nd *qaumo*)

In the *sedre* for the period of *Suboro-Yaldo*, we see another beautiful example-“God the Father, through the manifestation of His only begotten son has effected salvation to His creation and reconciled the supernal beings with the below, who had been provoked to anger by the transgression of the first Adam”.(*Sedro* for the Sunday of Annunciation to Mary, *Sapro*).

Conclusion

This chapter which is dealing with important Syriac christological terms found in the MF explains the meaning and context of the different Syriac technical terminologies. The examples from the MF indicate which are the favourite terminologies of the West Syrian tradition. Some terminologies which are favoured by the East Syrian tradition are rarely found in the MF. *Lbeš* imagery is a very important for the Church of the East, but it is found only twice in the MF *sedre* for the Sundays of *Suboro-Yaldo* period. The reason as it is seen already may be because of the suspicion of the West Syrian Fathers in connection with the incarnation especially concerning the position of the Nestorius (casting a body on to the Word). Another term *nsab* is not found even a single time, maybe because it had become a characteristic term in the East Syrian tradition.

⁴⁸⁶ Jesus the good Doctor ; Lk 5:31.

⁴⁸⁷ 2Tim 1:10.

Terminologies which are favourite for the West Syrians are also found in the East Syrian prayers and theology. For example *etbasar*, *etgašam*, *etbarnaš* etc.

Difference between East and West Syrian Fathers on some christological themes are also focussed here. For example the subject of *hwo* (Jn 1:14), East Syrian Fathers give much emphasis to the 'flesh' whereas West Syrian Fathers argues that it is the 'Word' which is the subject of the verb *hwo*; 'He dwelt among us'-this 'us' for East Syrian Fathers is 'one of us' or referring to Christ's human body whereas several West Syrian Fathers refer to the Virgin. Reference to the 'temple of Christ's body Jn 2.21 frequent in the East Syrian position, was regarded with suspicion by West Syrian writers.

Similarities and differences in the understandings of *ethayad*, *kyono*, *qnumo* in the two traditions are also discussed in this chapter. Great emphasis on the dynamic character of the incarnation *šbo*, which is found frequently in the *sedre*, is discussed in this chapter.

Though there were differences among the Fathers on certain themes and issues, as Bar Ebroyo comments they were not on factual but merely on terms and were interpreted and understood in different ways.

CHAPTER-VI

TEACHING ON THE INCARNATION IN THE *SEDRE* FOR *SUBORO-YALDO*

1. Introduction

Sedre prayers are very rich in the Syriac theological tradition. It was written in different periods and influenced from the two poles:¹ The early Syriac authors, such as Aphrahat, Ephrem and Jacob of Serugh, belonging to one end of the spectrum, were writing in a more biblical and Semitic style. Their approach to theology is through analogy and symbol. At the other end of the spectrum, writers who have come under the influence of the Greek philosophical tradition of Late Antiquity, followed much more analytical approach.

The Fenqitho contains texts from very different periods: the earlier texts are normally close to the Semitic pole of the tradition, whereas the later ones, especially those in prose called *proimion*, *sedro*, *etro* etc are much closer to what one might call the 'Hellenic' end of the spectrum. These chronological differences can usually be easily recognised by the different literary genres that are to be found in the Fenqitho.

Three main layers can be fairly distinguished: the oldest layer is represented by the *madroshe*, *sughyotho*, and *bo`awotho*, then come the *qole* and other verse texts that come under a variety of different titles; and finally the prose texts, above all the long and sometimes highly theological *sedre*.

Variety of different christological titles and themes are to be found

¹ BROCK S., 'The two poles of Syriac tradition', in *Homage to Mar Cariattil* (Rome, 1987), pp.58-62.

in the *qole*, which belong to the second chronological layer, are also taken up in the *sedre*.

The third layer of texts in the Fenqitho consists of the prose texts which in fact are likely to belong to much the same time range as the *qole*, but being in prose (mainly *sedre*) their contents are very often more specifically theological. *Sedre* went on being composed until well into the second millennium, in much the same way that Anaphoras were still composed as late as the sixteenth century. Because of the influence of these different poles and layers, *sedre* in the Fenqitho contain most of all the aspects of these, including different titles, themes of the divine economy according to the different feasts and seasons. Both typological (Antiochian Schol) and allegorical methods (Alexandrian School) also can be seen in the *sedre*. For example-

“This is the saving Child who, in his birth from the Father is unattainable and in his birth from Mary is not to be disputed.

This is the saving Child whom Gabriel called the ‘Lord’² and all the angelic choirs made a joyful noise of novel praise at his birth from the virgin³.

This is the saving Child that the young girl brought forth ineffably and He expelled the darkness of error from all the world⁴.

This is the saving Child to whom His Father gave birth without beginning and who sprouted forth and rose up from Mary, the thirsty land,⁵ at the fullness of time.

² Lk 1:28

³ Lk 2:14

⁴ Lk 1:79; Jn 1:5 ‘Young girl’ will reflect Is 7:14.

⁵ Is 41:18

This is the saving Child whose good news was proclaimed by the Apostles and who bestowed good hope on all human nature.” (*Sedro for Yaldo, Sapro*)

Here the third paragraph is typological which is the interpreting of an event belonging to the present or the recent past as the fulfillment of a similar relation recorded or prophesied in the scripture⁶. The fourth paragraph can be considered as allegorical. Bornet defines allegory as interpretation of an object or person or number of persons or objects as in reality meaning some object or person of a later time, with no attempt made to trace a relationship of “similar situation” between them.

Some phrases like *lbeš*, *nsab* are very rare in the *sedre*, though these are found in the *madroše*, *qole* etc. *Magnonuto* a derivative noun of the root *agen* which is supposed to derive from Philoxenus time, and verbal form of Greek origin like *estakam*, are typical of the *sedre*. In short the evolution of *sedre* prayers are not limited to a particular period.

This chapter deals with the main teachings of incarnation found in the *sedre* for the *Suboro-Yaldo*.

2. The Eternal Birth and Historical Birth of Christ

The divinity of Jesus is revealed by the reality of the eternal birth and humanity is revealed by his historical birth.

The pre-existence of Jesus before his historical birth is the fundamental faith of Christianity (Jn 1: 1-2). This preexistence of Christ is well explained by the titles of the *sedre* for the *Suboro-Yaldo* period. The Christological titles

⁶ BORNERT, *Les Commentaires*, p.44.

like ‘Son of the hidden Father’, ‘Christ our God’, ‘Eternal and Everlasting Son’, ‘Firstborn’, ‘Only-Begotten’, ‘Beloved Son’, ‘Eternal Child’, reveal the eternal birth of Christ from God the Father and at the same time the Messianic titles like ‘Christ’, ‘Lord our God’, ‘Son of God’, ‘King’, etc., manifest the human birth of the Son of God from Virgin Mary. The feast of *Yaldo* frequently deals with the eternal birth of our Lord and the human birth from the Virgin Mary. The Sunday before *Yaldo* (2nd *qaumo*) of our Lord explains this theme beautifully.

“O Christ our Lord and God, when we consider the wonderful mysteries of Your economy of salvation especially Your eternal birth⁷ from the Father and the second saving birth from Mary, we give thanks for Your incomprehensible power, abundant mercy and compassion”.

Jesus’ eternal birth means that he has no beginning because the eternal birth is beyond time and space and therefore it is eternal. The Church adores Christ: “Praise to You, Child of the Father, without beginning who in Your love for us willed to become a child of time”. In the celebration of the feast of *Yaldo* the Church prays: “The Son, Who is without beginning, wished to have a beginning; He came to be born, whereas He is eternal”⁸.

There are many other explicit examples about the eternal birth of Christ in the *sedre* for the *Suboro-Yaldo* period⁹.

⁷ Jn 1:18.

⁸ KAKKANATTU A., *Christological Catechesis of the Liturgy*, p.134.

⁹ *Sedro* for *Yaldo*, *Ramšo*; *Lilyo*, 2nd *qaumo*; *Sapro*; Sunday after *Yaldo*, *Ramšo*; *Sapro*; Sunday before *Yaldo*, *Ramšo*; *Lilyo* 2nd *qaumo*; *Sapro*; Revelation to Joseph, *Lilyo* 2nd *qaumo*; Birth of John the Baptist, *Sapro*; Visitation of Mary to Elizabeth, *Ramšo*;

“Christ our God, who have showed Your salvific advent through the prophetic visions and revelations and have made known to the world that You are its Saviour through the assurance of Your truly being sent who was born from the Father without any beginning, and was conceived in the womb of the holy virgin” (*Sedro* for the Sunday of Revelation to Joseph, *Sapro*).

2.1. Historical Jesus: Perfect God and Perfect Man

Affirming the divine and the human nature of Jesus Christ, the *sedre* for *Suboro-Yaldo* period give assertion about the perfect nature of his divinity and humanity. It is evident in the prayers that Jesus has two perfect natures, divine and human, and these natures are united in one person, the Son of God, without any division or confusion. The *Lilyo 1st qaumo* of *Yaldo* explains both the eternal birth and the human birth and therefore, the nature of Jesus as perfect God and Man.

“You are the one who, when You saw our human race entangled in utter perdition, and complete destruction, You, the eternal Son of the eternal Father tabernacled ¹⁰ in the womb of the Holy Virgin; You completed nine whole months, You were born from her according to the flesh beyond the order of nature, You shone out and came forth from her in birth, as perfect God and perfect man in two natures and one hypostasis”¹¹.

As perfect God Jesus has everything of the Godhead and as perfect man he assumes everything of the humanity except sin. In his historical life, Jesus is God by his act of divine power and man by his

Annunciation to Mary, *Lilyo 1st qaumo*; *Sapro*.

¹⁰ Jn 1:14; Lk 1:35; At 2:26

¹¹ Cross reference to the discussion of two natures can be seen in the chapter 4, p.214.

very way of life, humble birth suffering, passion and death. It is beautifully expressed in the *Lilyo* of the Monday of the Great Week: “Glory to You, God the Word, Only Son of the Father, who were made like to us in all things except for sin, and walked among us as God and man, as God by Your act of power, as man by Your Passion and death”.

The faith of the Apostles, the first Christian community, and the Great Councils, especially the Council of Chalcedon, proclaim Jesus Christ as perfect God and perfect Man in one person.

This divine and human aspects of Jesus Christ is found quite often in MF *sedre*¹²

“Christ our God, great, glorious, and the perfect image of the perfect Father, who by His love towards mankind, descended from heaven and was embodied from the Holy Spirit and the holy virgin Mary in order to save our race from the slavery of the sin. While being uncontainedly in heaven and in every place, You went to Elizabeth in the womb of Your mother”. (Visitation of Mary to Elizabeth, *Ramšo*).

2.2. The Titles and Images Affirm the Divinity and Humanity

The different names, titles, and images of Jesus Christ manifest his mysterious personality. None of these titles and images alone can present the total reality of the person of Christ. Therefore, each title and image

¹² *Yaldo*, *Lilyo* 2nd *qaumo*; Sunday after *Yaldo*, *Ramšo*; Revelation to Joseph, *Lilyo* 2nd *qaumo*; Birth of John the Baptist, *Sapro*; Annunciation to Mary, *Ramšo*; Annunciation to Zachariah, *Ramšo*.

has something unique related to his personality. Since the divinity and the humanity are united in one person, the titles and images are always related to both realities.

Jesus Christ being the fulfillment of the Israelites' Messianic expectation, the Messianic titles reveal more the historicity and the humanity of Christ. Some titles manifest more the humanity of Jesus and the quality of a historic Messiah, for example, Leader (*Sedro* for the 2nd *qaumo* of the Sunday before *Yaldo*), Bridegroom (*Sedre* for the Sunday of Annunciation to Zachariah, *Ramšo*; the birth of John the Baptist, *Sapro* etc), King (*sedro* for the Sunday of Annunciation to Zachariah, 3rd hour), Son of David (*Sedro* for *Yaldo*, *Ramšo*.) Shepherd (*Sedro* for *Yaldo* 3rd hour), etc. At the same time some Messianic titles show more the divinity of Jesus Christ, for example Messiah, Lord. It is evident in the above treated titles that the adjectives related to the Messianic titles, like heavenly, divine, great, holy, and the combined use of the titles like 'Christ God', 'Christ Lord', 'Lord God', manifest the divine nature as well as the human nature of the Messianic titles.

There are many beautiful imageries in the *sedre* for this period to illustrate the divine and human aspects of Christ. One example from the *sedro* for *Yaldo Ramšo* describes well this imagery.

Divinity

Humanity

You who cause infants to grow in wombs	became an infant in the womb
You, who existed before the worlds and creations	became a son to David at the end of time

You who send rains and dew to the earth	sucked drops of milk from the breasts of the daughter of David
You who formed the mountains by Your strength	lay down in the cave
You, who carry the firmament by Your strength	are carried by a young woman on her arms.
You who dwell in Your glorious power	were wrapped in swaddling clothes in a lowly fashion.
The Awesome One who is seated in might upon cherubims	were extolled on the arms of Mary
You whose holiness stirs the seraphim	were sung to by the daughter of David in Nazareth.
You who cause creation to run its course by Your sign,	were crawling like an infant in Bethlehem

2.3. The Humanity Treated within the Divinity

The *sedre* themes of the *Suboro-Yaldo* are the historic and the salvific events of Jesus Christ. The basic content of all the *sedre* during this period is that Jesus Christ is God without beginning and end, and that he became man limiting himself to a particular time and space. Therefore, at first Christ is God, then he is man. These prayers do not present the humanity of Jesus without his divinity. In every presentation of Christ the humanity appears together with his divinity. This is very evident also in the titles and images which manifest always

the divine character of Christ. In order to present Jesus' incarnation, the prayers never use terminologies which project only the humanity of Christ. For example, the use of only the proper name 'Jesus' to present the Christ-events is not found in the *sedre*, because that would emphasize more a historic Jesus and neglect the divine aspect of Christ. The titles which project more the divinity are used in the *sedre* to present the Christ-events. The expressions, titles, images, names, which manifest only the human aspect of Jesus are neglected in the *sedre*. In short, the humanity of Jesus has significance only in relation to his divinity.

1-“O Word God, when You willed to renew once again Your image which had become corrupted by error and to return it to its former beauty, You left Your exalted greatness without change mutability and You walked upon the earth with human beings in a human body by which You were united with us

Having accepted everything that pertains to us, You were pleased to be born like us according to the divine economy”. (*Sedro* for the Sunday of Revelation to Joseph, *Lilyo*, 2nd *qaumo*)

2-“Therefore Christ our God , Saviour, Liberator of our race, Good Shepherd who put himself on behalf of his flock¹³ and for its salvation brought Yourself down to the extreme humiliation”. (*Sedro* for the Sunday of Revelation to Joseph, *Lilyo*, 2nd *qaumo*)

The above examples explain the idea more specifically.

¹³ Jn 10:11

2.4. The Attributes of Jesus Christ in the *Sedre* for *Suboro-Yaldo*

In the prayers there are different kinds of attributes to Jesus in accordance with his divine personality. These attributes are applied to Jesus in relation to his power, glory, and greatness. In Appendix 4, section 1, these attributes are given according to the order of Sundays in this period. For example in the *sedro* for the Sunday of Visitation of Mary to Elizabeth, *Ramšo* 1-there are Messianic attributes such as ‘Christ our God’, ‘Most High’, Lord etc; 2-Attributes of his pre-existence ‘Eternal Child’, Hidden in the bosom of the Father’ etc; 3-Attributes referring to the nature of his divinity ‘Perfect image of the Perfect Father’, ‘Heavenly King’, ‘Dawn’, ‘Sanctifier’, ‘Absolver’, ‘Resuscitator’, ‘Restorer’ etc; 4-Attributes of his humanity such as ‘Guardian’, ‘Patron’, ‘Peace maker’ ‘Physician for the sick’ etc. Like this every *sedro* is very rich with different types of attributes and most of them are based on either Old Testament or New Testament.

2.5. The Glory and the Majesty of Jesus Christ

The splendor and the greatness of Jesus and his glory and majesty are very much emphasized in the *sedre* for *Suboro-Yaldo*. Christ is presented as the invisible God of the OT in the *sedre*. *Sedre* for the *Suboro-Yaldo* period frequently emphasize Christ’s glory and majesty which manifest Jesus Christ as God, like the powerful, strong, and authoritative God of the OT.

“O Son of Being for whom the crystal throne is insufficient for You

to take Your royal seat¹⁴, the virginal womb has received You through Your good pleasure.

O Mighty one¹⁵, by whose strength the four faced Chariot goes around¹⁶, yet at Your human birth a lowly manger contained You.

You who are clothed in the light¹⁷ are wrapped in swaddling clothes¹⁸ yet You are ineffable. You who ride on heaven¹⁹ are embraced in arms, yet You are uncontainable.

Youthful knees nurse You who are surrounded by clouds and thick darkness²⁰, yet You are unsearchable.

You who nourish the nations and the worlds, suck milk from a virgin”

(*Sedro* for the Sunday before *Yaldo*, 1st *qaumo*)

Sometimes *sedre* present Jesus as the authoritative God of New Testament too.

“While You were honoured as a king with offerings by the Magi²¹, You were causing the angel to shine out, as he announced to the shepherds that today the Saviour, who is the Lord Christ, is born in the city of David.²²

¹⁴ Ez 1:22,26; Heb 1:3

¹⁵ Is 9:6

¹⁶ Ez 1: 4 - 28

¹⁷ Ps 104:2

¹⁸ Lk 2:7,12

¹⁹ Ex 13:21

²⁰ Ps 97:2

²¹ Mt 2:11

²² Lk 2:10

While You were filling the heavenly hosts with wonder and joy without end, they were praising the glory of Your divinity above the manger and proclaiming gladdening announcement to mankind, saying ‘Glory to God on high and earth peace and good hope to the human beings²³. You who are the Lord of times and make all to grow, were growing up in growth and stature²⁴’. (*Sedro* for the Sunday before *Yaldo*, 2nd *qaumo*)

There are examples which describe about the glory and greatness of Jesus in the *sedre* for *Suboro-Yaldo*²⁵.

2.6. OT and NT Unity in the *Sedre*

In the *sedre* for *Suboro-Yaldo*, Jesus Christ is presented as the invisible God of the OT: The *sedre* maintain the perfect unity between the OT God and NT revelation of God in Christ. In other words the *sedre* focus the hidden and the revealed realities of the Son at the same time. It becomes necessary to understand the divine economy in a discerning manner. This image of Christ as the invisible God of the OT is one of the dominant facets of Christ in *sedre*. In the NT, God reveals himself as Father, Son and Holy Spirit; but in the OT God was invisible and hidden

While Your eternal birth is hidden and concealed from the angels, by Your will and that of Your Father and Your Holy Spirit, in Your love

²³ Lk 2:14

²⁴ Lk 2:40

²⁵ *Sedre* for *Yaldo*, *Ramšo*; the Sunday after *Yaldo*, *Ramšo*, *Sapro*; Sunday before *Yaldo* *Ramšo*; Revelation to Joseph, *Ramšo*; Birth of John the Baptist, *Ramšo*; Visitation of Mary, *Lilyo* 1st *qaumo*, 2nd *qaumo*; Annunciation to Zachariah, *Sapro*, 3rd hour.

You descended for a second birth to set free our captivity from enemies²⁶ and captors. (*Yaldo 2nd qaumo.*)

“While You were contained in the conception of the womb for nine months, You were without limit above and below and in all extremities of the world²⁷.

While You rejoiced as an infant in the virgin, You were forming infants in the womb of the married women, by Your divine commandment²⁸.

When You lay in the despised manger like a feeble one, You were holding the whole creation in the hollow of Your divine hands²⁹.

While You were embraced with lullabies by a young mother, You were blessed by the wheels endowed with speech in that chariot of fearful aspect.”³⁰

(*Sedro* before the Sunday of *Yaldo, Lilyo, 2nd qaumo*).

3. Incarnation -the Fulfilment of the Prophetic Proclamations

The incarnation of the Son is the fulfillment of the salvific will of the Father concerning the redemption of humanity through the Son. In the Old Testament, we find that the salvific mystery of the Son was proclaimed by the prophets through symbols and imageries. The *sedro* for 3rd Hour,

²⁶ Eph 4:9.

²⁷ Ps 145:3

²⁸ Jer 1:4-5

²⁹ Is 40:12; Heb 1:3

³⁰ Ez 1:4-28

Yaldo speaks about this mystery: “O Eminent and exalted one whose advent the prophets proclaimed: the messengers announced Your descent and the righteous indicated Your mysteries through images”³¹.

“Hitherto You were sending the holy prophets as the messengers of peace³²; one among them figured You as ‘the lamb slaughtered in the evening for our salvation’³³; another one was comparing ‘the one like a human being and the ancient of Days’³⁴ to Your inhomination. One was hinting that ‘in the city of his hands he would place his might in its vicinity’³⁵

Another prophesied ‘behold a virgin shall conceive and give birth to Emmanuel’³⁶. One has proclaimed and said; ‘Behold, a man whose name is ‘Epiphany’ (manifestation) will enlighten what is below’³⁷. Another manifested that ‘a star’ will rise from Jacob and a leader shall arise from Israel”³⁸. (*Sedro* for the Sunday before *Yaldo*, 2nd *qaumo*)

Once the Son became incarnate all the signifying symbols and mysteries have become identified and there remains the ‘Reality’, ‘the Truth’, perfect and effective perennially. This aspect is described in the *sedre* in an elegant style.

There are many further examples of the prophetic proclamations in the *sedre* for the *Suboro-Yaldo* period³⁹.

³¹ Heb 1:1

³² Heb 1:1; col 1:20-Jesus as the mediator of peace. Eph 6:15 Jesus as Gospel of peace.

³³ Num 9:3; Ex12:6; Is 53:7.

³⁴ Dn 7:13

³⁵ Hab 3:3.

³⁶ Is 7:14

³⁷ Zech 6:12.

³⁹ *Sedro* for the Sunday of Revelation to Joseph, *Sapro*; Birth of John the Baptist, *Lilyo*, 2nd

4. Incarnation : The Eternal ‘Will’ of the Father

The whole economy of salvation is the eternal will of the Father and its fulfilment is through the Son and the Spirit. This eternal will of the Father is revealed in the OT by the Son through symbols, types of the prophetic revelations in an invisible way “Christ our God, who was enfleshed⁴⁰, who in his Godhead is beyond flesh; the most high God, the Son of the hidden Father, who shone forth from the womb of Mary; who was proclaimed beforehand by the prophets, pre-figured by the seers and made known through various images”⁴¹. (*Sedro* for the Sunday of Annunciation to Zachariah 2nd *qaumo*)

In the New Testament this will of the Father is expressed through the Son in a visible way, and it continues today in the Church and in the world through his Holy Spirit.

None of the *sedre* during *Suboro-Yaldo* reveal explicitly that the incarnation is only the will of the Father. But the *sedre* often reveal that: I- the incarnation is not only the will of the Father but also the will of Christ and the Holy Spirit.

“Christ God, the Sun of Justice⁴², and the Saviour of us all⁴³, You are the One who is beyond time and without beginning together with the Father. You descended from the supernal height of Your majesty, by Your

qaumo; Visitation of Mary, *Sapro*; Annunciation to Zacharia, *Lilyo* 2nd *qaumo*.

⁴⁰ Jn 1: 13,14.

⁴¹ Heb 1:1

⁴² Mal 4:2

⁴³ Lk 2:11, 2pt3:18.

will and that of the Father and of the Holy Spirit, tabernacled and dwelt in the holy Virgin Mary”. (Annunciation to Mary ,2nd qaumo)

“While Your eternal birth is hidden and concealed from the angels, by Your will and that of Your Father and Your Holy Spirit, in Your love You descended for a second birth to set free our captivity from enemies⁴⁴ and captors”. (*Sedro* for the Sunday before *Yaldo*, 2nd qaumo).

The eternal salvific will of the Father is the will of the Son and the Spirit. Similarly, the eternal will of the Son is the will of the Father and the Holy Spirit.

II-Incarnation is the will of the Son

“We worship and give You thanks, Jesus Christ, the hidden Word⁴⁵ of the Father, the cause of all our good and the origin of all our joys. For when we were spiritually sick⁴⁶, You were longing for our salvation. Your grace constrained You and You willed to become embodied to shine forth in the universe and to become seen in our world, to be united with our nature and conformed to our shape⁴⁷, so that in You we might see and recognize the light, You being the Sun of righteousness⁴⁸, and so might be mystically enlightened by You” (Annunciation to Zachariah, *Ramšo*).

⁴⁴ Eph 4:9.

⁴⁵ Acts 17:23 (Peshitta, Greek ‘unknown’)

⁴⁶ Rom5:6; Heb 4:15

⁴⁷ Phil 2:7

⁴⁸ Mal 4:2.

“When You willed to deliver and save him from his fall, You inclined the heaven⁴⁹ and descended. At the same time You neither changed from being God, nor departed from the lofty and exalted throne of Your essence, when You dwelt⁵⁰ in the womb of the virgin”. (Annunciation to Mary, *Ramšo*)

“When the Supernal One willed⁵¹ to become one below, he indicated in a hidden way with his Father, and stirred the Archangel Gabriel with wonder. He sent him⁵² in awe to proceed beforehand to announce to the virgin about his glorious conception”. (*Sedro* for the Sunday of Visitation of Mary, 1st *qaumo*)

“O Fashioner of infants in wombs⁵³ who placed Yourself willingly within the ranks of infants and babies; O Mighty One⁵⁴ of ages who placed Your compassion among the ranks of the weak; O Rich One⁵⁵ by nature who in Your grace counted Yourself among the choirs of the poor; O Satisfier of the hungry⁵⁶ who made Yourself in need of the milk of Your mother”.

(*Sedro* for *Ramšo*, Sunday after *Yaldo*).

⁴⁹ Ps 18:9 (10)

⁵⁰ Jn 1:14, Lk 1:35, Acts 10:44, 11:15

⁵¹ Heb 10:9

⁵² Lk 1:26

⁵³ Jr 1:5

⁵⁴ Is 9:6

⁵⁵ 2 Cor 8:9.

⁵⁶ Mt 5:6; Lk 1:53

5. Incarnation for Restoration and Redemption of Humanity

The theology of the incarnation of our Lord is reflected throughout the *sedre* for the period of *Suboro-Yaldo*. The purpose of the Incarnation is the salvation of humanity. This process of salvation is presented through various expressions .

5.1. Incarnation for the Restoration of the Image of God

The *sedre* for *Suboro-Yaldo* explain that man was created in the image of the Son of God who is the image of the Father. “Christ, the Only- Begotten⁵⁷, the Word who is from the Father⁵⁸ , the supreme glory of all goodness, You are equal to Your Begetter in divine nature. You are the splendour of His glory⁵⁹, and the image of His very Being”.(*Sedro* for *Yaldo, Sapro*). “O Word God, when You willed to renew once again Your image⁶⁰ which had become corrupted by error and to return it to its former beauty, You left Your exalted greatness without change or mutability⁶¹ and You walked upon the earth with human beings in a human body by which You were united with us” (*Sedro* for the Sunday of Revelation to Joseph, *Lilyo, 2nd qaumo*).

⁵⁷ Jn 1:14, 3.16

⁵⁸ Jn 1:1

⁵⁹ Heb 1:3

⁶⁰ Gn 1:26-27

⁶¹ Phil 2:6-11

According to the *sedre* for this period, one of the grave consequences of the sin of Adam is that he lost the image of Christ, or, the sin distorted the image of Christ in him. The salvific economy of the Son is basically related to the restoration of his image. The very intention of the incarnation is the renewal and the restoration of Christ's image in man.

The restoration of the image of Christ in man also implies the renewal of the dignity and the glory of man in Christ. "You are He who came down for us, the lost ones, to the earth, which was desolate from virtuous practice; in order to raise up the weakness of our race⁶², to gather our alienation from the wanderings of vanity⁶³, to return us to the place of life, to bring us near to your begetter⁶⁴ and to raise up to our former excellent state" (*Sedro* for the Sunday of Annunciation to Zachariah, 2nd *qaumo*).

The *sedre* prayers during this period tell us that when Christ saw his spoiled and corrupted image, he had compassion on his image and decided to renew it. "Today we have stripped off the clothes of reproach⁶⁵ which we had put on from the fig leaves as a result of the transgression of the law at the beginning and have put on brightness and glory prepared for us from God. For the eternal mercy of our kind God has stirred on us; and likewise the Church is united with the Church of the first born⁶⁶, our inheritance". (Sunday before *Yaldo*, *Sapro*).

⁶² 2 Cor 13:4

⁶³ Eph 2:12

⁶⁴ Eph 2:19

⁶⁵ Col 3:9-10

⁶⁶ Heb 12:23

Man had originally been created to be a son of God, but through the misapplication of his free will he had fallen short of this intended role at the Fall; the entire purpose of the incarnation is to right this situation. Such a way of looking at things has a satisfying symmetry about it: the Word, who is God by nature, becomes man by grace, so that man, who is human by nature, might become a son of God by grace⁶⁷.

This idea is expressed frequently in the *sedre* for the period of *Suboro-Yaldo*⁶⁸.

The *sedre* during this period, though not frequently, express the idea that Christ fashions human beings in his image. The phrase “God created man in his image” (Gen 1:26-27) shows that it is Christ who created Adam in his own image according to the will of the Father. By this the humanity shares the very image of the Son who is the image of the Father. ‘Christ creating or fashioning man in his image’ and ‘man possessing the same image of the Son’ is a prominent theme in the prayers of the major feasts in the MF. This idea can be also seen in the writings of the Syrian Fathers⁶⁹.

⁶⁷ BROCK S., “Mary and Eucharist: an Oriental Perspective”, in *Sobornost, Eastern Churches Review*, 1:2 (1979),p.52; cf. *HdFid* 29:1.

⁶⁸ *Yaldo-Ramšo*, 1st *qaumo*, *Sapro*; For the Sunday of the Birth of John the Baptist-Lilyo, 2nd *qaumo*; Visitation of Mary- *Ramšo*, *Lilyo* 1st *qaumo*, *Lilyo* 2nd *qaumo*; Annunciation to Mary, *Ramšo*, *Sapro*; Annunciation to Zachariah- *Ramšo*, *Lilyo* 2nd *qaumo*.

⁶⁹ Jacob of Sarug describes that humanity was created originally as a kind of double image; as an image of the Son who is an image of the Father, but also an image of the Son made man. The humanity of Christ is seen in a primordial relationship to the human race. According to Jacob of Sarug, Adam received the image of the Son. Therefore, humanity reveals the image of the Son. While he was its creator, he took it from him when he visited him. To his own he came; in his image he dwelt in the daughter of Adam, who was formed in his image, and because of this, he was related to him(Jacob of Sarug, *Quatre Homélie Métriques sur la Création*, 1:180-190, in *CSCO*,.509, Scr Syr.215 (Louvian, 1989).

“Human beings-Image of Chrst- Praise and thanksgiving to You, Jesus Christ our God, who fashioned⁷⁰ human beings in Your image⁷¹ and You marked⁷² him in the likeness of Your greatness. And when on account of the transgression of the commandment⁷³, he was corrupted and exiled from his former inheritance⁷⁴, his cry entered before You and You heard his groaning mercifully”. (*Sedro* for the Sunday of Annunciation to Mary-Ramšo).

5.2. Restoration of the Garment of Glory in Humanity

God created man as the king of the created world with power and dominance over every other creature and it enjoys all the privileges of the sons of God. This is beautifully revealed in the book of Genesis: “Let them have dominion over the fish of the sea, and over the birds of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth” (Gen 1.26). This dignity of man is often treated in the *sedre* through the imagery of the ‘garment of glory’, ‘the garment of divinity’, ‘the garment of immortality’, ‘the garment of incorruptibility’⁷⁵.

Narsai also says that man is the image of Christ, and after the sin the image of Christ was corrupted. In the homily on Nativity he writes “ His corrupted image He willed to renew under the name of a birth” (Narsai, “Homily on Nativity”,15, in McLEOD (tr.), *PO*, 40, p.37.)

⁷⁰ Gn 2:7, 19; Ps 139:5; Romans 9:20-21.

⁷¹ Gn 1:27; Rev 14:9,11.

⁷² The verb means ‘imprinted’, ‘sealed’,etc. The language of seals and sealing is frequently used in Greek Christian Literature, especially in relation to the sacrament of Baptism; Ephrem has used it many times as well, cf. *HdVirg* 4-7.

⁷³ Gn 1:27

⁷⁴ Gn 3:22

⁷⁵ This is one of the most beautiful themes developed by Ephrem, regarding the entire economy of salvation. He says further that the garment of glory is the Spirit of Christ.

In the *sedro* for *Yaldo, Lilyo 2nd qaumo*, the restoration of the garment of glory is treated: “May we rejoice and be delighted in You; may we be adorned with the garment of glory that comes from Your swaddling clothes, and be guided by the angelic power as by the star⁷⁶ to the place where we may offer You sacrifices of praise and thanksgiving”.

In the *sedro* for the Sunday before *Yaldo, Sapro*, the theme of the restoration of the garment of glory is well expressed. “Today we have stripped off the clothes of reproach⁷⁷ which we had put on from the fig leaves as a result of the transgression of the law at the beginning and have put on brightness and glory prepared us from God”.

5.3. Restoration of the Cosmic Harmony

The *sedre* for the *Suboro-Yaldo* stress more the restoration of the cosmic harmony which was lost after the sin of Adam. The incarnation, which is the visible beginning of salvation in Christ, inaugurates the restoration of the cosmic harmony with the announcement of peace and hope to heavenly and earthly beings by the angels (Lk 2:14).

Hence, he speaks of the ‘robe of the Spirit’. In his hymn on Nativity Ephrem writes: “Our body became Your garment, Your Spirit became our robe”. Ephrem, *HdNat*,22:39, in *CSCO*, Vol. 187, 105. The reception of the garment of glory in the garden of Eden, losing it after the first sin, and its restoration are treated by Brock in his reflection on Ephrem. The robe of glory as the Spirit is beautifully treated by Ephrem. Cf. BROCK S, *The Luminous Eye*, (Rome, 1985), 65-76; BROCK S., “Introduction”, in BROCK S., (trans. & ed.), *St. Ephrem the Syrian: Hymns on Paradise*, (St. Vladimir's Seminary Press, New York 1990), pp.66-72.

⁷⁶ Mt 2:9.

⁷⁷ Col 3:9-10

The whole creation is the revelation of God, and man is the revelation of the image of God himself. Since man possesses matter and spirit, visible and the invisible, he is the bond between heaven and earth, material world and the spiritual world.

When man lost the Spirit of God after the sin (Gen 6:3), he is no more the bond between the spirit and matter, because he is only flesh. Therefore, the separation of heaven and earth, spirit and matter, the invisible and the visible, the spiritual world and the physical world is the grave consequence of the sin of Adam. Hence, the equilibrium or the harmony of the whole creation is lost. There is no more joy and peace in creation. A big gap between heaven and earth is established and that is why the enmity between spiritual and physical world is introduced. These cosmic consequences of the first sin and its restoration are one of the central themes of the salvific role of Christ in the *sedre* for the *Suboro-Yaldo* period.

The incarnation itself is the meeting point of the divine and human. Again the humanity is now able to share the dignity of the divine nature. The gap between heaven and earth is reduced. The process of reconciliation between earthly beings and heavenly beings is introduced. Peace, hope and joy are proclaimed. The restoration of cosmic harmony through the reconciliation of heaven and earth, through the realization of peace, hope, and joy begins in the incarnation.

Today the Viper is crushed⁷⁸ and its bitterness is sweetened.

Today the harsh bond⁷⁹ which was written concerning us has been torn up and cancelled by the writing of the human birth.

⁷⁸ Ps 74:14

⁷⁹ Col 2:14

Today the heavens rejoice, the earth exults, with all that is in it, and paradise is joyful because her way is cleared⁸⁰ (Sunday before *Yaldo*, 1st *qaumo*)

“Today the angelic hosts and multitudes of human beings with great joy and in one accord and union celebrate together, because the state of wrath is abolished from the midst and heavenly and earthly beings⁸¹ have been reconciled”. (Sunday before *Yaldo*, 1st *qaumo*).

“Your conception was announced by the watcher⁸² and Your birth by the multitudes of angels⁸³. By Your conception You have sanctified all the conceptions and by Your birth liberated the generations of those born subsequent to the bitter curse⁸⁴, which had dominated our wretched and miserable race because of the transgression”. (Sunday before *Yaldo*, *Sapro*).

6. Incarnation and Divine Mercy

The *sedre* for the *Suboro-Yaldo* describe that the creation of man is the abundance of divine mercy. God created man to share in his divine glory. The same eternal mercy that created Adam again compelled itself to come down to save him when he was fallen.

“Christ our God, the First Born of the eternal Father, consubstantial with Your Begetter and Your Holy Spirit, because Your kindness is

⁸⁰ Jn 14:6

⁸¹ Eph 2:14

⁸² Mt 1:23; Lk 1:31,36.

⁸³ Lk 2:13-14

⁸⁴ Gn 3:14-15

infinite, You willed to save the image of Your greatness, through Your condescension and being born from the holy Virgin Mary”. (*Yaldo, Sapro*)

“For the eternal mercy of our kind God has stirred on us; and likewise the Church is united with the Church of the first born⁸⁵, our inheritance”.(Sunday before *Yaldo, Sapro*)

“We also give thanks to Your mercy: when we were not yet in existence, You brought us into existence⁸⁶, when we were carried into captivity⁸⁷, You liberated us, when we became corrupted, You renewed us⁸⁸; and when we were lost, You sought us, and found us. My Lord, may we offer up to You praise and honour and to Your Father, for all the things which You have done for us and are still doing to us”.

(*Sedro* for the Sunday of the Birth of John the Baptist, *Lilyo 1st qaumo*)

“Lord our God, the eternal and everlasting who by Your grace and mercy towards mankind dwelt⁸⁹ and resided⁹⁰ in the womb of the virgin Mary” (*Sedro* for the Sunday of Visitation of Mary, *Sapro*).

7. Incarnation as the Greatest Wonder

The *sedre* during this period present Jesus as the greatest wonder in the history of humanity. “The virgin has begotten the wonderful”⁹¹. “What a

⁸⁵ Heb 12:23

⁸⁶ Heb 1:3.

⁸⁷ Rom 7:23, Eph 4:8.

⁸⁸ Eph1:10.

⁸⁹ Ez 2:6; Mt 2:23; Heb 1:9.

⁹⁰ Is33:16; Ez 25:4

⁹¹ *Ma'de'dono*, p.11.

great wonder has taken place today in the universe: God is born like an infant while the heavens tremble at Him and the tokens of the virginity of the mother who gives birth are preserved. The Saviour is born in Bethlehem and He sends the star to Persia to proclaim it” (*Sedro* for the Sunday after Yaldo, *Ramšo*).

The *sedro* of the *Yaldo, Ramšo* beautifully manifests the wonder of God’s incarnation. “Therefore, as we consider the wonder that You have effected for our salvation and understand Your economy of salvation for us, we all in our entirety say in our amazement “O God, wonder⁹² You are, for You have become a human being without being changed from the nature of Your divinity”⁹³.

Even the heavenly beings are not able to speak about the wondrous incarnation “O Child of wonder⁹⁴, of whom heavenly beings are not able to speak, true Lord, the mystery of whose ‘becoming man’, earthly beings are not capable of imagining; (*Sedro* for the Sunday of Annunciation the Zachariah, 3rd hour).

8. Incarnation without Marriage and Sexual Intercourse of Man

Divine birth of Jesus Christ is discussed numerous times in the *sedre* for the period of *Suboro-Yaldo*. Incarnation of Christ is in a holy fashion. *Sedre* reveals the idea that it is a wonder. Angel proclaims that it is the divine intervention. There are two births of Jesus which are 1-Birth from the Father without a mother, 2-Birth from the mother without Father. Both these births are divine.

⁹² Is 9:6

⁹³ Heb 5:7-10

⁹⁴ Is 9:6

“Joseph was astonished and wonder seized him, seeing that the virginity is preserved and at the same time conception has taken place in the womb”. (*Sedro* for the Sunday of Revelation to Joseph, *Ramšo*)

“An angel appeared to him in a dream by night, saying “Do not be dubious about your betrothed Mary. She is carrying God in her virginity and I am her proclaimer⁹⁵. She is preserved in her virginity and there is no corruption and blemish in her. I myself honour her. She is preserved in her pure virginity and her soul is blessed and virtuous. She is preserved in her virginity and she is more holy than the Cherubim” (*Sedro* for the Sunday of Revelation to Joseph, 1st *qaumo*)

“Joseph too, the just, from Nazareth, was holding in holiness and honour her who gave birth to You, honouring her as the one who had given birth to God⁹⁶ and through her he was deemed worthy to be called father of Your incarnate state which happened without marriage and the sexual intercourse of man.” (*Sedro* for *Yaldo*, 1st *qaumo*).

“What a great wonder has taken place today in the universe: God is born like an infant while the heavens tremble at Him and the tokens of the virginity of the mother who gives birth are preserved. The Saviour is born in Bethlehem and He sends the star to Persia to proclaim it⁹⁷. (*Sedro* for the Sunday after *Yaldo*, *Ramšo*)

“Christ our God, Son begotten⁹⁸ from the Father, the divine Word⁹⁹

⁹⁵ Mt 1:20; Is 7:14

⁹⁶ Mt 1:24-25

⁹⁷ Mt 2:2

⁹⁸ Jn 1:18, 3:16, 3:18

⁹⁹ Jn 1:1-14

of Your Begetter, the personal and natural wisdom of Him who sends You¹⁰⁰. He is God from God¹⁰¹, Timeless from the Timeless. You were born from the Father without a mother, and are born from the mother without a father”. (*Sedro* for the Sunday after *Yaldo, Sapro*).

9. Centrality of Christ in the Trinity

In God there are Father, Son and the Holy Spirit. The three are one undivided Godhead and each person is fully God. *Sedre* for *Suboro-Yaldo* period present Christ

always within the unity of the Holy Trinity. All the *sedre* ends with the Trinitarian glory.

Each Person in the Trinity is equal in divinity. The Father, Son and the Holy Spirit enjoy the same divine substance and all three have the same divine essence. This con-substantiality of Christ is beautifully treated in the *sedre*.

“Lord, Christ, the Only- Begotten¹⁰², the Word who is from the Father¹⁰³, the supreme glory of all goodness, You are equal to Your Begetter in divine nature” (*Sedro* for *Yaldo, Lilyo, 2nd qaumo*).

“While Your eternal birth is hidden and concealed from the angels, by Your will and that of Your Father and Your Holy Spirit, in Your love You descended for a second birth to set free our captivity from enemies¹⁰⁴ and captors”. (*Sedro* for the Sunday before *Yaldo, 2nd qaumo*).

¹⁰⁰ 1Cor 2:6

¹⁰¹ Jn 1:1

¹⁰² Jn 1:14, 3.16

¹⁰³ Jn 1:1

¹⁰⁴ Eph 4:9.

10. The Hidden Time in the Womb of Mary

The theology of the West Syrian Church about Christ during the time of his conception in the womb of Mary is well expressed in the *sedre* for *Suboro-Yaldo*.

“While You were contained in conception of the womb for nine months, You were without limit above and below and in all extremities of the world¹⁰⁵.

While You rejoiced as an infant in the virgin, You were forming infants in the womb of the married women, by Your divine commandment”¹⁰⁶. (*Sedro* for the Sunday before *Yaldo*, *Lilyo*, 2nd *qaumo*)

“Praise to You, God the hidden Word, for there is none powerful¹⁰⁷ like You. O Great One who became small at Your inhomination, even so the fullness of Your greatness was not diminished¹⁰⁸; O Most High who descended from the heaven while the throne of Your glory was not left empty by You.”(*Sedro* for the Sunday after *Yaldo*, *Ramšo*).

11. Christ as the Bridegroom

One of the titles of Christ that is most frequently met in MF is ‘heavenly Bridegroom’. Normally it is the Church who is envisaged as the Bride, but on occasion it can be the Virgin Mary, or the soul of the individual Christian. There are four occasions in particular during the course of the liturgical year when the imagery of Christ the Bridegroom and the Church his Bride is especially evoked: at the beginning of the season of

¹⁰⁵ Ps 145:3

¹⁰⁶ Jer 1:4-5

¹⁰⁷ Ps 18:32; Is 26:4

¹⁰⁸ Jn 1:16

Suboro, on the Sundays of the Consecration and Renewal of the Church (*Qudosh 'Idto* and *Hudoth 'Idto*), Epiphany, Palm Sunday, and Friday of the Crucifixion. These reflect different traditions concerning the moment in Christ's life on earth when the betrothal of the Bridegroom to the Church was envisaged as having taken place. Ephrem had primarily located this event at the time of the Entry into Jerusalem (Palm Sunday), whereas Jacob of Sarug preferred to see it as taking place at Christ's Baptism by John the Baptist; at the same time Jacob also links it with the piercing of the side of Christ on the Cross (John 19:34), where the water and blood which issued from Christ's side are seen as representing the Sacraments of Baptism and Eucharist, or, in more symbolic terms, the Church who is born from the side of Christ the Second Adam just as from the side of the First Adam Eve had been born (Gen. 2:21).¹⁰⁹

This theme is presented in the *sedre* for the period of *Suboro-Yaldo*. "Blessed are you, for you became the friend of the Bridegroom and groomsman¹¹⁰ to the Church, the betrothed of the Only-Begotten, when you gathered together the peoples and nations for baptism and true conversion¹¹¹." (*Sedro* for the Sunday of the Birth of John the Baptist, *Sapro*).

¹⁰⁹ For the central importance of John 19:34 in early Syriac symbolic theology, see BROCK S., 'The Mysteries hidden in the side of Christ', *Sobornost* VII.6 (1978), pp.462-72 (reprinted in *Studies in Syriac Spirituality* (The Syrian Churches Series 13; ed. J. Vellian; 1988), pp.62-72), and "'The Wedding Feast of blood on Golgotha': an unusual aspect of John 19:34 in Syriac tradition', *The Harp* 6 (1993), pp.121-34.

¹¹⁰ Jn 3:29

¹¹¹ Jn 3:23; Mt 3:1-6

Conclusion

All the titles and images which we have seen in the chapter manifest the divine and glorious character of Christ. Christ, presented as perfect Man and God in one person, highlights the teaching of the council of Chalcedon. The humanity of Jesus is always presented in relation to his divinity. The *sedre* can be called 'Christocentric', because of the central position of Christ. The prayers emphasize that Christ is the invisible God of the Old Testament and point to the continuity between the OT God and Christ.

The *sedre* prayers reveal that the incarnation of Christ is for the restoration of the image of God, of garment of glory, and of cosmic harmony. By the incarnation the process of the reconciliation between earthly beings and heavenly beings is introduced. The result of this is the beginning of the realization of peace, hope and joy. The divine mercy compelled the Son to abase himself to the earth.

Incarnation is considered as the greatest wonder. God becoming man is incomprehensible to human intellect and it happened without any participation of man.

Another important message that the *sedre* gives is that 'man is image of Christ'. The comparison between image of God and image of Christ is very striking.

GENERAL CONCLUSION

The Christological controversies of the fifth and sixth centuries produced a three-way division among the Christian Churches. These divisions were originally caused by controversy over how to describe in the best way the relationship between the divinity and the humanity in the incarnate logos. For the Catholic and Eastern Orthodox Churches, the matter had been settled by the careful doctrinal formulation produced by the Council of Chalcedon in 451. However, the use of two particular specific technical terms used in the Chalcedonian formula, "nature" (*physis*) and "hypostasis" caused problems. Basically, this was because these two terms had different meanings for different people, and there were many people, both in the Eastern provinces of the Roman Empire, and in the Persian Empire, who understood the terms in a way that was different from that intended by the Fathers of the Council of Chalcedon. As a result of this difference in meaning given to these two terms, verbal conflicts arose and this led to misunderstandings whenever they were employed. Thus three main formulations were (and still are) to be found:

(1) Two natures in the incarnate Christ, but one hypostasis: Council of Chalcedon (present day Eastern Orthodox, Catholic and Reformed Churches);

(2) One incarnate nature of God the Word, and one hypostasis (*qnumo* in Syriac): opponents of the Council (present day Oriental Orthodox);

(3) Two natures in the incarnate Christ, with their two *qnome*: Church in the Persian Empire (present day Church of the East).

Useful neutral designations of these three positions are "dyophysite" for the first and third, and "miaphysite" for the second (which is the position of the Oriental Orthodox Churches today).

This situation was effectively made permanent by the Arab invasions of the seventh century, at the time of the birth of Islam, when the Churches of the Middle East were politically cut off from those of the Byzantine Empire and the West. Since the latter were all entirely Chalcedonian, whereas the former, all under Arab rule, were largely non-Chalcedonian.

Subsequent divisions among the non-Chalcedonian Churches arose from the sixteenth century onwards, with the creation of the various Eastern Rite Catholic Churches (of which the Chaldean is the earliest); thus today, in tabular form, we have for the various Churches of Syriac tradition:

NON-CHALCEDONIAN CHALCEDONIAN NON-CHALCEDONIAN

Syrian Orthodox	Maronite	
Malankara Orthodox	Syrian Catholic	
	Malankara Catholic	
	Chaldean	Assyrian Church of the East
	Malabar Catholic	Ancient Church of the East
	Mar Thoma	Chaldean (in India)

This thesis is making an attempt to show that the main reason of all these divisions was merely terminological misunderstandings through the analysis of *sedre* for the *Suboro-Yaldo* period. First three chapters offer a background to entry into the subject. *Fenqitho* is the liturgical breviary of both Chalcedonian, such as Syrian Catholic and Malankara Catholic at the one end, and non Chalcedonian groups such as Syrian Orthodox and Malankara Orthodox at the other end. The prayers in the two editions of *Fenqitho* for the

two groups have no basic difference. This is the fundamental reason to select this topic, and to focus this theme.

Chapter I of the thesis discussed how the Syrian Churches have been using Fenqithos of the yearly liturgical Cycle, from at least the early Middle Ages. In Syriac tradition, there were different manuscript traditions and these traditions usually related to a particular Metropolis Church or to an important monastery. The copyists of manuscripts in these traditions were proud of their own typical melodies and other features which had their own place within the greater tradition. Because of this one can observe many variations between the manuscripts of the yearly cycle, with no two manuscripts in complete agreement.

In the late nineteenth century Mar Klimis adapted a number of Greek and Latin elements in the Mosul Fenqitho. Greek was used extensively in the Roman administration of the Syrian Orient as the official language of Government, and so it is not surprising that several Greek terms, or even phrases have been taken over into the Syriac liturgical tradition. Several Latin liturgical elements have been introduced by the Syrian Catholic editors of the Mosul Fenqitho: these mainly apply to Western Feasts, such as Corpus Christi, which have been introduced. But this does not detract from its traditional originality. Basic structure of the two Fenqitho editions is same, only its contents vary according to the different manuscript traditions.

In the 2nd chapter different categories of *sedre* in the ancient manuscripts were discussed. For example, *sedre* for every Sunday and feast in the liturgical year; feasts of Saints, Martyrs, Fathers etc; departed bishops, priests and laity; daily office; particular occasions, sacraments etc.

Many *sedre* for the repentance and remission of sins point to the importance of these in human life.

In *sedre* the meditation on the mysteries of faith is provided in the form of profound theology. The Christology of the Church is expressed with lucid explanations. *Sedre* proclaim the unending divine mercy. Though *sedre* prayers are addressed to 'Christ', the quality of the three persons in the Trinity is equally expressed.

The contributions of Francis Acharya to the West Syrian liturgy are very remarkable, thanks to his translations of the evening and night prayers of the Mosul Fenqitho and his adaptation of them to the Indian context involving various changes, omissions and supplementations. For writing a thesis it is important to have original source instead of adapted versions. In order to fulfil this need I have translated all the *sedre* for the period of *Suboro-Yaldo* according to the Mosul Fenqitho in the third chapter.

Chapter IV compares MF *sedre* with different Fenqitho manuscripts. This makes it more clear that there is not much variation between these two different sources. In order to illustrate this, the following first few sentences in a tabular form which are of a *sedro* for the Sunday before *Yaldo*, *Sapro*, and Brit.Lib.Ms.14493, (foll.31b-32a) of 10th century are given here. Its Syriac mirror comparisons are given in the Chapter 4.

MF	Add.14493
1 Praise <i>and thanksgiving</i> to You the <i>eternal</i> and the true Child,	Praise to You, the true Child,
2 the Son of the <i>true</i> Father, in Your grace You became a child <i>subject to time</i> belonging to the human race of Adam.	the Son of the Father, in Your grace You became a child, belonging to the human race of Adam.
3 Indeed You who are the only Begotten to Your Begetter, became firstborn among many brethren.	Indeed You, who are the Only Begotten to Your Begetter, became firstborn among many brethren

Here substantially there is no difference. Alterations which are chalcedonian, made by Mar Klimis, are not many and inoffensive. Let us see another example from *sedro* for *Yaldo, Lilyo 1st qaumo*, and Add.17128 (75a-b) of 10th / 11th century which shows what is the basic difference between the stands of the two Churches.

MF

Add.17128

<p> ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ </p>	<p> ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ ٥٠٠٠٠٠ </p>
6-You shone out and came forth	6-You came forth from her as

<p>from her <i>in birth, as perfect God and perfect man in two natures and one hypostasis.</i></p>	<p>perfect God and perfect man; <i>while You were not known as two or in two but rather Your two natures concur into one. For God is the one who takes and is taken. You preserved Your virgin mother.</i></p>
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These quotations in the *sedre* agree that Jesus has two natures. Only the difference that Ms states that ‘two natures concur into one’. Though Mosul Fenqitho does not retain this wording, it emphasises the one ‘hypostatic’ union here very clearly.

Chapter 5, dealing with important Syriac christological terms found in the MF, explained the meaning and context of the different Syriac technical terminologies. *Sedre* in the MF point to the fact that they are typically West Syrian tradition. Some terminologies which are favoured by the East Syrian tradition are rarely found in the MF. *Lbeš* imagery is a very important for the Church of the East, but it is found only twice in the MF *sedre* for the Sundays of *Suboro-Yaldo* period. The reason as it is seen already may be because of the suspicion of the West Syrian Fathers over the use of this word in connection with the incarnation, especially concerning the position of the Nestorius (casting a body on to the Word). Another term *nsab* is not found even a single time, maybe because it had become a characteristic term in the East Syrian tradition.

Terms which are favourite for the West Syrians are also found in the East Syrian prayers and theology. For example *etbasar*, *etgašam*, *etbarnaš* etc. These terms are treated in this 5th chapter.

The difference between East and West Syrian Fathers on some Christological themes are also focused in the chapter. For example the subject of *hwo* (Jn 1:14), East Syrian Fathers give much emphasis to the 'flesh' whereas West Syrian Fathers argues that it is the 'Word' which is the subject of the verb *hwo*; 'He dwelt among us'-this 'us' for East Syrian Fathers is 'one of us', or referring to Christ's human body whereas several West Syrian Fathers refer to the Virgin. Reference to the 'temple of Christ's body, Jn 2.21, frequent in the East Syrian position, was regarded with suspicion by West Syrian writers.

Similarities and differences in the understandings of *ethayad*, *kyono*, *qnumo* in the two traditions are also discussed in this chapter. Great emphasis on the dynamic character of the incarnation *šbo*, which is found frequently in the *sedre*, is also noted in this chapter.

The basic teachings in the *sedre* prayers, which were set out in chapter 6, have an important role in the eccumenical context. Christological teachings like eternal birth and historical birth, historical Jesus as perfect God and man, the humanity treated in the Divinity, the titles and images affirming the divinity and humanity of Christ, point to the same ideas that are found in different later eccumenical declarations.

The first Non-Official meeting of theologians of the Oriental Orthodox and the Roman Catholic Churches was held in Vienna in 1971, and already at the end of this initial meeting it proved possible to issue an agreed statement on Christology. Since this "Vienna Christological formula" (as the statement came to be called) has proved very helpful and influential for subsequent Official Dialogue, it is worth quoting at some length:

"We, as Christians, feel united in a spirit of brotherhood in our faith in the one Lord Jesus Christ, God and Saviour, and recognize equally the

commission and prayer of our Lord, that we all may be one in Him, in order that we may bear common witness to Him that the world may believe (John 17:21)...

We believe that our Lord and Saviour, Jesus Christ, is God the Son incarnate; perfect in His divinity and perfect in His humanity. His divinity was not separated from His humanity for a single moment, not for the twinkling of an eye; His humanity is one with His divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ regard His mystery as inexhaustible and ineffable and for the human mind never fully comprehensible or expressible.

We see that there are still differences in the theological interpretation of the mystery of Christ, because of our different ecclesiastical and theological traditions; we are convinced, however, that these different formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesus.....”

Patriarch Ignatius Zakka I and Pope John Paul II, that the heads of these two Churches, issued a historic Common Declaration of Faith, in June 1984. This includes the following:

“First of all, Their Holinesses confess the faith of their two Churches, formulated by the Nicene Council of 325 AD and generally known as "the Nicene Creed". The confusions and schisms that occurred between their Churches in the later centuries, they realize today, in no way affect or touch the substance of their faith, since these arose only because of differences in terminology and culture and in the various formulae adopted by different theological schools to express the same matter. Accordingly, we find today no

real basis for the sad divisions and schisms that subsequently arose between us concerning the doctrine of Incarnation. In words and life we confess the true doctrine concerning Christ our Lord, notwithstanding the differences in interpretation of such a doctrine which arose at the time of the Council of Chalcedon. ..”

“We confess that our Lord and our God, our Saviour and the King of all, Jesus Christ, is perfect God as to His divinity and perfect man as to His humanity. In Him His divinity is united to His humanity. This union is real, perfect, without blending or mingling, without confusion, without alteration, without division, without the least separation. He who is God eternal and indivisible, became visible in the flesh and took the form of a servant. In Him are united, in a real, perfect, indivisible and inseparable way, divinity and humanity, and in Him all their properties are present and active. ...” In November 1994 the Common Declaration of Faith, issued by Patriarch Mar Dinkha IV and Pope John Paul II. The key passages of this read as follows:

“We confess one Lord Jesus Christ, the only Son of God, begotten of the Father from all eternity who, in the fullness of time, came down from heaven and became man for our salvation. The Word of God, second Person of the Holy Trinity, became incarnate by the power of the Holy Spirit in assuming from the holy Virgin Mary a body animated by a rational soul, with which He was indissolubly united from the moment of His conception”.

“Therefore our Lord Jesus Christ is true God and true man, perfect in His divinity and perfect in His humanity, consubstantial with the Father and consubstantial with us in all things but sin. His divinity and His humanity are united in one person, without confusion or change, without division or separation. In Him has been preserved the difference of the natures of divinity

and humanity, with all their properties, faculties and operations. But far from constituting "one and another", the divinity and humanity are united in the person of the same and unique Son of God and Lord Jesus Christ, who is the object of a single adoration.

Christ therefore is not an "ordinary man" whom God adopted in order to reside in him and inspire him, as in the righteous ones and the prophets. But the same God the Word, begotten of His Father before all worlds without beginning according to His divinity, was born of a mother without a father in the last times according to His humanity. The humanity to which the Blessed Virgin Mary gave birth always was that of the Son of God Himself. This is the reason why the Assyrian Church of the East is praying the Virgin Mary as "the Mother of Christ our God and Saviour". In the light of this same faith the Catholic tradition addresses the Virgin Mary as "the Mother of God" and also as "the Mother of Christ". We both recognize the legitimacy and rightness of these expressions of the same faith and we both respect the preference of each Church in her liturgical life and piety..."¹ Thus all these sources are meeting in one point that is emphasising the oneness of Jesus Christ with two natures.

¹ BROCK S., "The Syriac Churches in Eccumenical Dialogue on Christology", pp.54-55.

APPENDIX -1

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Translation of Patriarch Ignatius Gurgis Shelhot's Preface to the Mosul Fenqitho

In the name of the eternal Being, the necessary existence of the Almighty.

Ignatios Patriarch of the Syrian Antiochian throne, namely, Gurgis Shelhot

To our brothers, the holy Metropolitans, bishops, and our noble children the Cor-Episcopi, priests, deacons, religious, and all the other clerics of the Holy Church of Antioch of the Syrians

Peace and grace with you from God our Father and our Lord Jesus Christ.

Besides the book, called Shehimo, in which the canonical prayers for weekdays are set out, our holy Antiochian Church of the Syrians has been using Fenqithos of the yearly cycle, from the very earliest times. In them there are ecclesiastical prayers for night and day, which are fitting for the Sundays of the whole year, for the feasts of our Lord, the feasts of the Bearer of God, of the illustrious Saints, and for the other distinctive days in the year, like Annunciation before the Nativity, the supplication of Nineveh, the forty days of Lent, and the week of the salvific Passion.

Now parts of the ecclesiastical prayers, that is, the *'anyone, qole, madroshe, sughyotho* and *bo'awotho* are put together and made up from compositions of the holy fathers and teachers, who were resplendent among the Syrians, in particular the great and wonderful Ephrem, the Abbot Isaac, Marutha of Maypharqin, Rabbula of Edessa, Balai the Cor-Episcopos, and the other unknown writers who composed meters of all sorts, which are sung to various melodious tunes. There are also some songs and prayers of the Church Services, which derive from the composition of writers who became known afterwards among the Syrians and there are some which have been translated from the Greek language to our Syriac.

But because the heresy of the monophysites, which affected our Syrian people, lasted for hundreds of years, it happened for this reason that the Fenqithos of the yearly cycle which reached us through the hands of the Jacobites, in various places, obscure and incorrect wording as well as actual errors are to be seen introduced by the Jacobites as a result of the infirmity of their understanding.

Accordingly it is evident that these Fenqithos need to be rigorously examined and to be completely corrected accurately and freed from everything in them which is not in accordance with the true faith of the Holy Catholic Church.

The Holy Patriarchs of pious memory, who preceded us on this throne of Antioch did not neglect this concern-insofar as this was possible amidst the obstacles and disturbances of these difficult times. This especially applies to the two patriarchs Mar Michael (1782-1800) of the Garvah family and Mar Peter (1820-1851) his nephew.

Besides various types of mistakes, some of which are not small, introduced as a result of the ignorance of the copyists and their stupidity, one can observe many variations between the manuscripts of the yearly cycle, with one not agreeing with another at all. *'Enyone, qole, madroshe, bo'awotho* etc are equally not the same in all the manuscripts, nor are they indicated in the same manner. For every scribe was choosing his own method and writing it according to his own whim. Some employing brevity, and others excessive lengthiness which often enough went beyond what was appropriate. From the ancient times of the Church two recensions of the ecclesiastical rites have been handed down among the Syrians, the western one which is concise, and the eastern one which is diffuse.

When the grace of God desired to set up at the head of the Syrian church our unworthy feeble person, trustingly we took refuge in the support from above in face of the adversities out of which our Patriarchate had its beginning. First of all we directed our attention to keeping vigilant over the

proper observance of the glorious rituals of our Church, which in some places were found to be slack and we took upon ourselves the task of instructing the clergy in the ecclesiastical chants which in various places had nearly ended up in being lost.

Indeed, being aware of the need that already existed in our churches for Fenqithos with the yearly cycle, we considered it right that we should strive by every possible means, so that these Fenqithos might be printed, in order that in this way, not only would the needs of the Church be fulfilled, but also the variations of the different kinds that we mentioned above would be brought to an end and completely removed. For this purpose letters and documents were employed amongst us, to all those for whom this matter was relevant. As for the correction of the Fenqithos and their arrangement, along with everything else that was required to make them accurate and ready for printing, after we had first conferred with our brothers, the most honourable Metropolitans and Bishops, we wrote to our holy brother Mar Klimis Joseph, (1829-1890) son of David, Metropolitan of Damascus, who because of his excellent knowledge of the Church services and his complete ability, is worthy to be entrusted with a task such as this. At the same time we set down and showed him the schema and the model in accordance with which, and based on it, all the services of the yearly cycle should be arranged. Now the arrangement, fixed by us is the one transmitted and current in the churches in the west. Nothing has been added to it except the proclamation at the end of the evening service in accordance with the eastern rite, and the psalms with the *quqlion* at the beginning of the evening service, and at the beginning of each of the 'times' of the Night Office, corresponding to the custom still obtaining today in the east, which formerly was to be found in the west too, as the ancient manuscripts and early writers of the liturgical commentaries clearly witness, laying down that before each of the 'times' of the night office one *marmitho* should be sung on all the days of the year.

Our holy brother Mar Klimis was stirred by a fervent love for the task and from that time up to the present he does not cease from great toil in order fittingly to finish the work which we entrusted to him. Indeed he has been concerned carefully and diligently to gather up from excellent ancient manuscripts containing the church services and to arrange the scattered parts, bringing to a satisfactory final form all the services of the yearly cycle one after another, set out in convenient volumes for use. He has also collected materials from the writings of the Fathers and teachers and arranged services appropriate for the feasts which are lacking in the ancient Fenqitho, such as the feast of the Immaculate Conception of the Mother of God, and of St Joseph, Corpus Christi etc.

*But now, fellow bishops and beloved children, we are very pleased to be able to present to you this initial volume of the Fenqitho of ecclesiastical prayers for day and night, called the common part, according to the rite of the Holy Church of Antioch of the Syrians.

*¹Its arrangement is as follows: placed at the beginning is the *kroniqon*, or chronological table, from which one can know the date of *Pesha* (Holy Thursday), of the Resurrection and of the feasts of the seven week cycles for every year. Then comes the index of feasts and commemorations during the months, together with their classification (ie. minor, major); then there are instructions and canons indicating how the services, night and day, should be conducted, especially in cases where it happens that two feasts or commemorations fall on the same day. Then the proper prayers said on Sundays and feasts are set down. To these the 8 tones for the *mawrbe* are attached. Then (come) the common *qole* for vigils, then the *qole gnize*, then the eight tones for the supplications/ *takshphoto*. Finally, at the end of all these, the different services for (the various categories of) patron saints are set down, one after another.

*¹ These two paragraphs are different in vols.2-7, being adapted to the contents of each particular volume.

Therefore we grant permission to publish this volume of the common section of the Fenqitho of the annual cycle. Let it be for the benefit and use of the community. We inform you that after its completion at the hands of Mar Klimis, we carefully examined it and laboured hard that it should be completely free from errors. And we have taken care that the meters and tunes should be properly printed.

Again we confirm and testify that all the prayers and services which are comprised in the common part are fittingly in harmony and agreement with the rite of the Holy Church of Antioch of the Syrians.

Therefore by our patriarchal authority, we establish this Fenqitho. We decree and order that from this time onwards, it is to be held and kept, together with all its requirements and ordinances without change or diminution, in the entire jurisdiction of the Antiochene throne of the Syrians, so that there may be unanimity and agreement everywhere. We enjoin and decree that all the members of the clergy and the religious who are obliged to pray the divine office at the appointed times, should customarily use this Fenqitho wherever they may be, whether they perform the service collectively in the community or whether they are praying individually.

Brother bishops, Pastors of the churches, we have great confidence in your diligent zeal that you will be alert and eager to safeguard this Fenqitho and its ordinances in all the places subject to your authority. Again we remind all who are obliged to fulfil the canonical divine office, that if anybody neglects the proper service that the Fenqitho holds to be right, and instead of it he says the service from the Shehimo, he will have fallen under condemnation.

Therefore be quick and eager with happiness and cheerfulness to meet with this Fenqitho. And whensoever you are standing to perform from it the *Teshbhoto*, and holy hymns, pray and supplicate to God for our Antiochian Church, so that by His mercy she may be worthy to return to her former beauty.

Likewise remember in your prayers the Dominican Fathers, the praiseworthy apostolic missionaries, who as an indication of their great love towards our race added to the various kindness performed by them with us by printing at their press and at their expense our church books so that they might be for the common benefit. May the Lord reward them abundantly for their labours here and above in heaven.

As a pledge of our love towards you all, we are concluding our words by praying that the grace and peace of our Lord Jesus Christ beyond everything be with you. Amen.

Inscribed in the cell of our patriarchal residence in Aleppo.

21st Feb, the Feast of Mar Ephrem, in the year 1885 AD, which is the 11th year of our patriarchate.

Ignatios Gurgis

Patriarch of Antioch of the Syrians

Cor-Episcopos Antonios, Kandalphat

Archivist

APPENDIX-II

Contents of the Mosul Fenqitho (MF), and Correspondences with the Pampakuda Fenqitho (PF) and Prayer with the Harp of the Spirit (PHS)¹

MF I

1-23	Preface	
24-26	Calendrical	
37-62	Calendar of Saints	
1-11	Canons	
12-15	Particulars for Ramsho, Lilyo, Sapro Hutome	
15-38	Mawrbe, in 8 tones	
38-67	Qole d-Shahro	
67-77	Qole gnize	
77-124	Takshphoto, in 8 tones	
125-127	Common for Yoldat Aloho, patron saint	
128-156	Apostle	Class 1
156-192	Martyr (single)	
192-213	Martyrs (multiple)	
213-249	Doctor, Bishop	
249-250	Martyr bishop	
250-275	Confessor; monk	
276-300	Women saints	
301-303	Apostle, saint	Class 2
303-308	Martyr	

¹ BROCK, (Unpublished; provided here with permission).

309-312	Doctor
312-316	Confessar; monk
317-320	Women saints
320-321	Apostle
322-323	Martyr
323-325	Martyrs
325-326	Doctors
327-332	Confessors; monks
322-323	Women martyrs
324-325	Women saints
325-353	In times of drought
[354-358]	Table of contents

MF II (1886) Oct – Dec**PF I****PHS II**

-	Preface		
1-27	Qudosh Idto	1-18	1-16
27-52	Hudoth Idto	19-35	17-32
52-54	Psalms and Kurokhe		
54- 78	Annunciation to Zechariahs	35-49	33-47
79-1 1 5	Annunciation to Mary	49-67	48-62
116-175	Weekdays of Suboro		263-329
176-196	Visitation of Elizabeth to Mary	67 –81	63-76
197-21 7	Birth of John the Baptist	82-95	77-91
217-237	Revelation to Joseph	95-109	92-106
238-259	Sunday before Nativity	159-174	107-120
260-275	Sunday after Nativity	223-240	121-135

Fixed Calendar Feasts and Commemorations

276-296	All Saints, I Nov
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297 -312	Angels, archangels, 8 Nov		
313-315	John Chrysostom, 13 Nov		
316-320	Gurya, Shmona, Habib, 15 Nov		
321-324	Romanos, martyr of Antioch, 18 Nov		
325-339	Entry of Mary to the Temple, 21 Nov		249-262
340-349	Clement of Rome, 24 Nov		
349-355	Jacob the dismembered, 27 Nov		
356-361	Andrew, 30 Nov		
362-369	Barbara and Juliana, 4 Dec	121-133	
369-373	Julian Saba, 5 Dec		
373-375	Nicholas, 8[error for 6] Dec	133-145 (Zokhe)	
376-397	Conception of Mary, 8 Dec		344-357
398-412	Weekdays after Conception		
413-433	Behnam and Sara, 10 Dec	146-159	
433-452	Ignatius, 20 Dec		358-370
453-464	Day before Nativity, 24 Dec		371-382
465-510	Nativity, 25 Dec	174-195	383-400
511-534	Praises of Mary, 26 Dec	196-211	401-414
535-559	Innocents, 27 Dec	211-223	415-428
560-593	Weekdays after Nativity		429-468
[594-596]	Table of contents		
[597-599]	Errata		
	Jacob of Serugh, 29 Nov	109-121	
	Philoxenos, 10 Dec	146-159	
	Francis Xavier, 3 Dec		330-343
MF III (1889) Jan-Feb		PF I	PHS II
-	Preface		
1-21	Sunday before Epiphany	240-251	136-150

21-51	Sundays after Epiphany		529-545(Daysafter Epiph.)
52-56	1 st Sunday after Epiphany	308-321	151-165
56-60	2 nd Sunday after Epiphany	321-334	166-178
60-64	3 rd Sunday after Epiphany	334-347	179-191
65- 70	4th Sunday after Epiphany	347-357	192-203
70-74	5 th Sunday after Epiphany		204-215
74-76	6 th Sunday after Epiphany		216-226
76	(7 th , 8 th Sundays after Epiphany)		227-237, 238-248
77-96	Monday, Rogation of Nineveh		
97 -116	Tuesday, Rogation of Nineveh		
117-140	Wednesday, Rogation of Nineveh		
140-150	Thursday, Rogation of Nineveh		
151-181	Friday, of Priests		
182-183	Sunday after Friday of Priests	413-428	
184-218	Friday of the Departed		
218-220	Sunday after Friday of Departed	424-444	

Fixed Calendar Feasts and Commemorations

221-249	Circumcision; Basil and Gregory	252-64(BasilandGreg.)	469-482
			(Holy Name)
249-292	Epiphany	264-284	483-499
292-322	Praises of John the Baptist, 7 Jan	285-298	500-514
322-348	Stephen, 8 Jan	298-308	515-528
349-374	Mary, of the seeds, 15 Jan	357-371	546-559
375-388	Antony, 17 Jan		560-573
389-393	Athanasius and CyriJ, 18 Jan		
384-388	Conversion of Paul, 25 Jan		
389-393	John Chrysostom, 27 Jan		
393-396	Ephrem, 28 Jan		574-587

397-418	Ignatius, 29 Jan		588-594
418-445	Presentation, 2 Feb	372-386	598-611
445-447	Shem'un Sobo		
447-450	Ephrem and Isaac	612-622(cp137-146)	
[451-452]	Table of contents		

	Barsaumo, 3 Feb	387-401	
	Severus of Antioch, 8 Feb.	401-413	
	Word Day of Peace, 30 Jan		595-597

MF IV (1891) Lent; March**PF II****PHS III**

-	Preface		
1-2	Canons concerning Lent		
2-5	Common for Lent	1-26(forNightVigils)	
5-10	Propers for Lent		
10-42	1 st Sunday of Lent (Cana)	1-15	27 -40
43-70	Monday	16-25	41-54
70-97	Tuesday	25-32	55-66
98-123	Wednesday	32-40	67-79
123-148	Thursday	40-47	79-91
148-175	Friday	47-54	92-105
176-199	Saturday, Ephrem and Theodore	54-72	105-117
200-220	2nd Sunday of Lent (Leper)	72-91	118-128
221-236	Mon	92-98	128-129
236-248	Tue	99-106	130-131
249-262	Wed	106-111	131-133
263-275	Thu	111-121	133-135
276-288	Fri	121-129	135-137
289-310	Sat		137- 146 (Ephrem and Isaac)

311-330	3 rd Sunday of Lent (Paralytic)	129-148	147-158
330-339	Mon	149-156	159-160
340-353	Tue	156-164	160-162
353-367	Wed	164-171	162-164
368-381	Thu	171-179	164-165
381-396	Fri	180-188	166-167
396-406	Sat		168-179
			(40 Martyrs of Sebaste)
407-426	4th Sunday of Lent (Canaanite)	89-206	180-192
427-458	Mon	207-214	192-193
458-483	Tue	215-223	193-194
483-513	Wed, mid Lent, Abgar	223-233	195-211
513-539	Thu	233-241	212-223
540-566	Fri	241-250	224-236
567-576	Sat		237-248 (Joseph)
576-595	5th Sunday of Lent	250-266	249-260
596-606	Mon	267-275	261-273
606-620	Tue	275-284	274-285
621-637	Wed	284-292	286-289
638-650	Thu	293-300	289-291
650-664	Fri	300-309	291-292
665-674	Sat		293-304
			(All saints; monastic Fathers)
674-696	6 th Sunday of Lent	309-326	305-316
697-707	Mon	338-348	317-321
707-720	Tue	349-358	322-325
720-734	Wed	359-371	326-329
734-747	Thu	371-377	330-333
747-764	Fri	378-387	334-342
765- 784	Sat, Raising of Lazarus	388-399	342-359
784-820	Sunday, Hosanna	400-420	360-378

Fixed Feasts and Commemorations

821-836	40 Martyrs of Sebaste, 9 Mar	326-338	cp	168-197 above
836-858	Joseph, 19 Mar		cp	237-248 above
858-887	Annunciation, 25 Mar			
[887-891]	Table of contents			
MF V (1892)	Holy Week, White Week			
	PHS III-IV			
-	Preface			
1-2	Instructions for Holy Week			
2-84	Monday		III	378-417
	6 th and 9 th Hour in Holy Week			418-428
84-112	Tuesday			429-447
112-140	Wednesday			448-465
140-181	Thursday, Passover			466-511
181-271	Friday, Crucifixion			512-564
271-322	Saturday of Good Tidings			565-615
323-354	Resurrection			616-645
	Common		IV	1-16
354-372	Monday White Week			17-28
372-389	Tuesday			29-41
389-406	Wednesday			41-52
407-425	Thursday			53-64
426-446	Friday			65-77
				(Confessors)
446-464	Saturday of Rest			78-88
464-486	New Sunday		III	101-113

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	1 st Tekso of Resurrection	1-14
	2 nd Tekso	14-28
	3 rd Tekso	29-37
	4 th Tekso	38-50
	5 th Tekso	51-63
	6 th Tekso	63-75
	7 th Tekso	75-91
	8 th Tekso	91-100

MF VI (1895) April – July**PF III****PHS IV**

-	Preface		
1	Koruzutho for Sundays		
2-80	Yenyo and Qonune for Sundays to Qudosh Idto		
81-101	2nd Sunday after Resurrection		102-115
101-119	3rd Sunday		115-127
119-135	4th Sunday		127-138
135-151	5th Sunday		139-149
152-182	Ascension	150-161	150-163
	Days after Ascension		164-174
183-197	Sunday after Ascension		175-186
197-232	Pentecost	162-174	187 -204
232-236	Monday after Pentecost		205-210
236-238	Tuesday after Pentecost		211-214

239-253	Friday of Gold	184-193	215-227
253-275	1st Sunday after Pentecost		227-240
(Apostles 1)			
275-304	2nd Thursday, Corpus Christi		
304-313	Friday after Corpus Christi		
314-323	Saturday after Corpus Christi		
323-341	2nd Sunday after Pentecost		240-251
(Apostles 2)			
341-350	Monday after Corpus Christi		
350-358	Tuesday after Corpus Christi		
358-367	Wednesday after Corpus Christi		
367-381	Octave of Corpus Christi		
382-397	2nd Friday after Corpus Christi: Sacred Heart		252-262
397-413	3rd Sunday after Pentecost		263-273
(Apostles 3)			
414-428	4th Sunday		274-284
(Apostles 4)			
428-443	5th Sunday		284-294
(Apostles 5)			
443-459	6th Sunday		295-305
(Apostles 6)			
460-473	7th Sunday		306-316
(Apostles 7)			

Fixed Feasts and Commemorations

474-477	Pope Leo, 11 Apr		
478-488	George, 23 Apr	113-123	471-483
488-502	Finding of Cross, 7 May		
502-510	John the Evangelist, 8 May	124-132	483-496
510-516	Addai, 14 May		
516-542	Mary, of the blades of wheat, 15 May	132-149	
542	4 Evangelists, 20 May		
542	Mary, 15 Jun		
542-557	Birth of John the Baptist, 24 Jun		512-524
557-559	Febronia, 25 Jun		
560-571	Fast days before the Apostles		
572-600	Peter and Paul, 29 Jun	200-211	524-539
600-623	Twelve Apostles, 30 Jun	211-222	540-553
624-629	Cosmas and Damian, 1 Jul		
629-644	Thomas, 3 Jul	222-232	554-567
644-646	72 Disciples, 5 Jul		
646-653	Cyriacus and Julitta, 15 Jul	232-245	
654-658	Elia, 20 Jul		
659-660	Anna		
[661-663]	Table of Contents		
	Ahron, Mon after Penteconst	175-184	
	Euthal, 3 Jun	194-200	
	Pachomius, 15 May		497-511
	Ephrem, 9 Jun		511(cpII,576)

MF VII (1896) Aug to Oct**PHS IV**

-	Preface	
1	Koruzutho for Ramsho, Sundays	
2-80	Enyone and Qonune for Sundays to Qudosh Tdto	
81-102	8th Sunday after Pentecost, Qayto 1	317-330
	(Transfiguration 1)	
102-119	9th Sunday, Qayto 2	331-341
	(Transfiguration 2)	
120-135	10th Sunday, Qayto 3	342-353
	(Transfiguration 3)	
136-151	11th Sunday, Qayto 4	353-364
	(Transfiguration 4)	
151-167	12th Sunday, Qayto 5	364-375
	(Transfiguration 5)	
168-183	13th Sunday, Qayto 6	375-386
	(Transfiguration 6)	
183-185	14th Sunday, Qayto 7	386-390
	(Transfiguration 7)	
185-187	15th Sunday	391-395
	(Transfiguration 8)	
188-189	16th Sunday	
190-191	17th Sunday	
192-193	18th Sunday	
194-216	1st Sunday after Feast of Cross	395-408

217-232	2nd Sunday after Feast of Cross	409-419
232-248	3rd Sunday	420-429
248-265	4th Sunday	430-440
265-280	5th Sunday	441-451
280-293	6th Sunday	452-461
294-300	7th Sunday	462

Fixed Feasts and Commemorations**PF III**

301-311	Shmuni, Maccabean martyrs, 1 Aug	246-257	
311-313	Finding of bones of Stephen, 2 Aug		
314-342	Transfiguration, 6 Aug	257-271	568-581
	Days after the Transfiguration		582-594
342-348	Dimet, 7 Aug	337-48 (24 Sep)	
349-363	Fast before Dormition		
363-366	Laurence, 10 Aug		
366-397	Dormition of Mary, 15 Aug	286-310	595-608
397-414	7 days after Dormition		609-628
414-417	Sobo and companions		
418-436	Beheading of John the Baptist, 29 Aug		629-640
437-456	Birth of Mary, 8 Sep	310-316	661-673
456	Joachim and Anna, 9 Sep		
457-495	Exaltation of the Cross, 14 Sep	316-337	674-689
495-508	6 days after Cross		689-714
508-516	Sergius and Bacchus, 7 Oct	361-372	

517-526	Osyo and Isaiah of Aleppo, 15 Oct	372-379	
[527-529)	Table of contents		
[530-532)	Errata		
Ozozoi1, 12 Aug		272-285	
Addai, Mihrshabur (Abay), Oct 1		348-361	
Gregory, metr. of Niranam, 19 Oct		379-391	
Onam, Thomas			641-647
Symeon the Stylite, 2 Sep			648-661
Francis of Assisi, 4 Oct			714-727

APPENDIX-III

Glossary of the Liturgical Terms used in the Fenqitho

In Fenqitho, there are many liturgical technical terms. These may conveniently be dealt with here.

1. *Bo'utho* (ܒܘܘܬܘܐ)

The word *bo'utho* means 'supplication'. It refers to a metrical composition normally consisting of four sections of which the last section is a doxology. Each *bo'utho* should have a proper *'unoyo* (refrain) or *t'borotho* (fragments). Most of the supplicatory songs have one or two short verses at the beginning and end.¹

The different kinds of *bo'utho* are 1. *Ephraimitic bo'utho*: The metre of this is hepta syllabic, that is, with seven syllables in a line.

2. *Jacobitic bo'utho*. These are often written by St. Jacob of Sarug who died in 521. The metre has twelve syllables in a line, which is the standard metre of Mar Jacob.

3. *Bo'utho of Mar Balai*. He was a Cor-Episcopus of Aleppo at the end of the 4th century. His famous *bo'utho* "Merciful to sinners" has five syllables to it and is called pentasyllabic.

The *bo'utho* frequently is used to end a section of a service. Its

¹ CODRINGTON, "Studies of the Syriac Liturgies", *The Eastern Church Quarterly*, (London, 1936-37) p.36.

contents sometimes have little or no connection with any idea of supplication². The following from common of Sixth Hour may be taken as an example. It is in the metre of Balai.³

"By the prayer of Your Mother, and of all Your saints, have pity on us Lord, and have pity on our dead.

May the memory of Mary be a blessing to us, and may her prayer be a stronghold for our souls.

Prophets, Apostles and holy Martyrs beseech and beg for mercy for us all. Sprinkle Lord, the dew of gladness, on the faces of our fathers, and brothers who have rested in Your hope.

Praise to him who has magnified the memory of his mother, and glorified his saints and rose up the dead.

By the prayer of Your mother and of Your saints have pity on us Lord and have pity on our dead".

2. *Enyono* (ܐܢܘܢܘܢܐ)

Enyone, 'responsorials' may be described as either 'Greek' or 'Syrian'. If the former they will be translations or adaptations from Greek. If 'Syrian' then they are an eastern composition of Syrian doctors. They are distinguished by the position of Gloria from the *qonuno*. If the work is Syrian 'the glory is to the Father' is before the penultimate section. If Greek the two parts of doxology are said together before the last section. It can be

² CODRINGTON, "Studies of the Syriac Liturgies", p.36.

³ *The Book of Comon Prayer of the Syrian Church*, ET. BEDE GRIFFITHS, p.27-28.

seen that *‘enyono* is very similar to the *qolo* and this last is the generic name for the style of composition among the Maronites. Syriac *‘enyone* are series of strophes originally intended for intercalation between the verses of Biblical texts. In principle canons were written to accompany Biblical Odes while *‘enyone* were written to accompany Psalms. *‘enyono* thus corresponds more accurately to series of Byzantine stichera in their use, though not in their typical form.

An *‘enyono* often consists of a single short thought followed by a short prayer clause, which may be repeated at the end of several *‘enyone* in a series, as a kind of refrain.

There are a lot of *‘enyone* in the Fenqitho manuscripts⁴. For example three vellum leaves of 10th /11th century contain them for the Nativity, the Massacre of the Innocents, and the Epiphany in the British Library.Add.14525.

3. *‘Eqbo* (**ܐܩܒܘ**)

Literally, ‘heel’ or ‘end’. This is a short anthem of a single verse in the Syriac metre at the end of certain liturgical sections. It is said when there is no metre proceeding. In the Syrian Orthodox offices *‘eqbe* are variable terminations of the prayers and also these are short forms of prayers at the conclusion of Offices. In one British Library manuscript, a collection of *‘eqbo* is arranged according to the eight tones⁵

Eqbo usually appears before *qolo* and this contains the brief content of the following *qolo*

⁴ Brit.Lib.Add.14519,12146,14516 Ref. WRIGHT,*Catalogue*,pp.272-74; 258-61;244-46.

⁵ Brit.Mus.Add.14716.Ref. WRIGHT,*Catalogue*,p.328-329.

4. *Etro* (دھنا)

This means 'Prayer of the incense'; literally, 'Smoke'. In liturgical texts *etro* denotes a prayer over incense, and it often follows after the *qubolo*. It is short. If the Bishop be present he says it.

Ephrem's hymns may imply that incense had already been introduced into Christian worship in his day. Egeria also witnesses that in the fourth century incense was used on certain liturgical occasions, of ceremonial solemnity, (Egeria, *Itin.*24).

The Smoke is considered symbolic of prayer rising up. "Burning incense is an important means of communication between the divine and the human: its odour and its spiralling smoke, a stairway to the celestial abode of God. Incense on an altar or in a burner protected suppliants from divine wrath, and carried their prayers heavenward"⁶. In a 15th century manuscript *etro* is also called *phirmo*.⁷

5. *Evangelyon* (اڤانجيله)

It is the solemn announcement of the Word of God. This is intended to commemorate the events of the Salvific Economy of Christ step by step, during the liturgical year.

As the celebrant approaches the Table of the Word, he puts incense in the thurible and the assistant admonishes the worshippers, while censing the Gospel to listen to the living Words of God in silence and awe and reverence. This points to the importance of the *Evangelyon*.

⁶ THOMAS M FINN, in the *Encyclopaedia of Early Christianity*, Second Edition, p.486.

⁷ Brit.Lib.Add.14736 Ref.WRIGHT, *Catalogue*, p.301.

There are appropriate Gospel readings according to the importance of the Feast in Mosul Fenqitho.

6. *Hulolo* (ܗܘܠܘܠܐ)

An antiphon, the wording of which varies according to the proper of the day and which is sung before the Gospel. The verse is preceded and followed by the word Alleluia.

7. *Huttomo* (ܗܘܬܘܡܘܐ)

The 'huttomo', or 'seal' is the final prayer recited at the close of the liturgy and office⁸. Some times it is in verse form.

8. *Koruzutho* (ܟܘܪܘܙܘܬܘܐ)

The 'koruzutho', or 'proclamation' consists of a litany-like series of intercessions made by the deacon, to which the people respond. Thus in a typical form the deacon addresses the people "For ... let us pray to the Lord", but in their response the faithful address themselves to God "Kyrie eleison".

9. *Kurokho* (ܟܘܪܘܟܘܐ)

The term means 'circuit'. It is a short anthem chanted on a typical tune usually recited before it, after Glory is ... From everlasting ... of

⁸ Brit. Lib. Add 17,224,fol.18: Ref.WRIGHT,*Catalogue*,p.298.

Psalms sung on the *quqlion*⁹. There is usually a pair; if one, it is repeated. The *eqbo*, *madroshe*, or *qathisma* sometimes replace it.

10. *Madroshe* (ܡܕܪܫܐ)

The *madroshe* is an exposition, disputation or doctrinal hymn. Many of these were written by Ephrem for the choirs of women. *Madroshe* are often didactic in character, and are always divided into verses or strophes¹⁰. They may sometimes be very long and the initial letters of the verses may form an alphabetic acrostic. The last line of the first verse or strophe often serves as the refrain. This refrain is indicated at the beginning of each hymn. One verse of a *madroshe* sometimes takes the place of the *kurokhe* or 'eqbo after *quqlion*¹¹. The *madroshe* contains many of the stylistic elements, characteristic of the Byzantine *kontakion*, for which it may have served as the inspiration.

In the Fenqito, the *madroshe* mostly feature in *Lilyo*, and normally they are attributed to Ephrem. In some cases it is possible to identify their source in the surviving cycles of Ephrem's *Madroshe*, preserved in 6th century manuscripts.

11. *Ma'nitho* (ܡܥܢܝܬܐ)

Ma'nitho can be translated 'antiphon', and it consists of a number of strophes prefaced by one or two psalm verses; they correspond roughly to

⁹ CODRINGTON, "Studies of the Syriac Liturgies", p.36.

¹⁰ CODRINGTON, "Studies of the Syriac Liturgies", p.37.

¹¹ CODRINGTON, "Studies of the Syriac Liturgies", p.37.

the Byzantine *troparia*. In early liturgical manuscripts the term *manyotho* refers especially to a collection of verse texts attributed to Severios of Antioch and other 6th century authors. These were translated into Syriac in the 7th century by Paul, bishop of Edessa, and then revised by Jacob of Edessa(d.708): Jacob's revision is preserved in British Library Add.17134, which Wright (*Catalogue* p.338) thought might be Jacob's autograph¹². This collection of *Manyotho* was often copied.

The general title *manyotho* can also refer to collections of native Syriac *qole*, *madroshe* and *sughyotho*, as in the title of British Library Add.14503, of the 10th/ 11th century ܩܘܠܐ ܕܩܘܠܐ ܕܩܘܠܐ ܕܩܘܠܐ¹³.

12 *Mawrbo* (Magnificat) (ܡܘܪܒܘܬܐ)

Usually *mawrbo* refers to the song of Mary after getting the message from the Gabriel Angel.¹⁴ In origin 'mawrbo' is the opening word in Syriac of the Magnificat, but it also refers to a chant to which the Magnificat is sung. *Mawrbe* contain strophes on the Theotokos to be used on weekdays. The West Syrian *mawrbe* are grouped into eight modes. All oriental churches have this *mawrbo* in their divine offices. In the Syrian tradition these prayers are recited in the morning and night services¹⁵. The prayer has

¹² The collection was edited by BROOKS E.W, "A collection of letters of Severus of Antioch from numerous Syriac Manuscripts" in *Patrologia Orientalis* 6.1 and 7.5,(1911).

¹³ Brit.Lib. Add.14503. Ref. WRIGHT,*Catalogue*,pp.254-258.

¹⁴ Lk.1:46-55

¹⁵ Cf.TAFT R., *The Liturgy of the Hours in East and West*, p.242.

been specially added to the *shehimo* (weekday prayer). They have eight melodic possibilities following the eight modes; each of them has got at least three variations of the mode.

13. *Mazmuro* (ܡܙܡܘܪܐ)

This is the Syriac term for Psalm. A notable characteristic of the Fenqitho is that the Psalms take a comparatively small place and are replaced by songs in the form of antiphons known as *qole*, and *bo'wotho* (petitions). Their origin is traced back to Mar Ephrem and Mar Balai, who lived in the fourth century and Jacob of Sarug in Mesopotamia who lived in the fifth century. The shorter antiphons known as *'eqbe*, and *'enyone* are not unlike the short antiphons which accompany the psalms in the Latin rite, while the *qole* and *bo'awotho* are more like the long antiphons such as are found in the liturgy of the Holy Week.

14. *Maz qonutho* (ܡܙܩܢܘܬܐ)

This is a prayer intoned in a raised voice during the salutation of the Cross in the Syrian liturgy especially in the resurrection service.

15. *Mimro* (ܡܡܪܘܐ)

The *mimre* are hymns consisting generally of poems in couplets of seven syllables. Some of the discourses in prose also are called *mimre*.

In the Mosul Fenqitho extracts from Ephrem's famous *mimro* on the Prophet Jonah and the Repentance of Nineveh are used in the Rogation of the Ninevites¹⁶.

¹⁶ The passages are listed in BROCK S., "Ephrem's verse homily on Jonah and the

16. ‘*Unitho* (ܐܘܢܝܘܗܘ)

This is a specific responsory exactly like that of the first and second of a Roman nocturns. The name ‘*unitho* is given in a British Library manuscript to the *zumore*.¹⁷ Sometimes ‘*unitho* consists of two, three or four verses inserted after the first strophe of hymns, and corresponding to the final verses of strophe in the number of syllables.

In the fifth century this responsorial or antiphon developed. The assembly was divided into two choirs. One choir repeated the refrain always called ‘*unitho* (Syriac), ‘*onitha* (Chaldean) *hypakoe* (Byzantine) *responsorium* (Latin). Gradually non Biblical texts were also used in the refrains. Gradually this style of a concert or practice provided by this alternation of two choirs also spread into all the liturgical families.

This explains the generalised practice of singing in two choirs, or sides, in much of the church’s ritual music as well as providing the clue to the structure of many of the traditional forms that derive from this practice.

17. *Pethgomo* (ܩܝܘܡܐ)

The term means ‘word’ or ‘saying’ or ‘phrase’. Usually this is a text from the Scripture; in poetry it may refer to a line or verse, or half verse, or versicle.¹⁸

Repentance of Nineveh: Some notes on the textual tradition”, in SCHOORS A & VAN DEUN P. (eds.), *Polyhistor : Miscellanea, C.Laga (Orientalia Lovaniensia Analecta 60, 1994), pp.85-86.*

¹⁷ Brit, Lib .Add 17207, fol 15ff. (VIII-IX Centuries)

¹⁸ SMITH J.P., *A Compendious Syriac Dictionary*, p. 467.

18. *Proimion* and *Sedro* (ܩܘܝܡܝܘܢ ܘܫܕܪܘܢ)

The Syriac word '*sedro*' means 'order' or 'series' or 'orderly arrangement'. In the cultic context it means to arrange things in a particular order. In the West Syriac liturgy, the *sedre* denote long prose prayers, recited by the priest while putting incense in the thurible. These prayers manifest an order or series. Textually these prayers, the contents of which are set in some kind of order, deserve the name of *sedro*, a term known already in the Jewish liturgy.

A theology of the Church is largely developed in the long prayers known as *sedre*. These always have a short introduction known as a *proimion*. These *proimions* and *sedre* are provided for each daily office. They are often addressed directly to Christ, rather than to the Father. More explanations are given in chapter II

19. *Qadishat aloho* ܩܕܝܫܬܐܠܘܗܐ

Literally, "You are holy, God". The opening words of the Trisagion, which is sung in eight tones especially during solemn liturgical services. Among the West Syrians, there are some variations. It is found in the Liturgy of the Catechumens just before the lessons are read, when the priest ascends the altar and blesses the bread and wine three times and himself three times. "You are Holy, O God, You are Holy, O Strong One. have mercy on us. You are Holy O Immortal One. Kyrie Eleision" (three times). The survival of the Kyrie may be a relic of an earlier litany form. Catholic Syrians present the Trisagion in this form, but the Syrian Orthodox add "Who was crucified for us"; as a result there has been much controversy about its recitation and composition. Its origin probably goes back to the

first half of the 5th century and is associated with the name of Proclus, bishop of Constantinople.

Here there are two different understandings of the addressee: In Syria the Trisagion was addressed to Christ, but in Constantinople it was thought to be addressed to the Father (or the Trinity). This led to the controversy over the addition, by Peter the Fuller, Patriarch of Antioch (d.488), of “who was crucified for us”. This was perfectly acceptable in Syria, but to people in Constantinople it sounded heretical. In due course the addition came to be seen as a ‘monophysite’ addition. As a result, the added words are only to be found in Syrian Orthodox manuscripts, and they have been removed in Syrian Catholic editions of Syriac liturgical texts (including the Mosul Fenqitho).

20. *Qathisma* (ܩܬܝܫܡܐ)

In the Melkite tradition the Psalter is divided into 20 *qathismata*. The term can also refer to an anthem of Greek provenance, similar to the Byzantine short piece of the same name, which implies that it was sung while seated.

In the Syrian Orthodox tradition, a *qathisma* is sung during the communion as a *shubhoho*.

21. *Qolo* (ܩܠܐ)

Literally ‘voice’, ‘Sound’. The term can have a number of different senses;

1. ‘Tune, melody’- *madroshe* are normally introduced by *b-qolo*, “to the melody”, followed by the first words of a well-known *madroshe* which

has provided the name for the melody. A *rish qolo* is the first stanza of such a *madrosho*. This term corresponds to the term *heirmos* in the Byzantine rite.

2. A hymn consisting of a number of usually short verses. These occur at specific places in the liturgical offices, and in some cases they may be further defined, such as *qole d-shahro*, vigil hymns. *Qole* may also be arranged according to the eight modes or tones.

22. *Qonuno Yawnoyo* (ܩܘܢܘܢܘܝܘܝܘܐ)

This is the farcing of the Psalm or a number of Psalms considered as a whole, a section being inserted after a section of the Psalm¹⁹. The *qonuno* is a long composition divided into sections, and not a repetition of one antiphon.

The *qonuno* is a genre developed by poets writing in Greek. The original masters of the genre, men like Andrew of Crete, John of Damascus and Cosmas of Maiuma in the late seventh and early eighth centuries, were Orthodox Melkites from Syria, and it was the adoption of liturgical usages of Syro-Palestinian monasteries like Mar Saba in the monasteries of Constantinople, that led to a new period of composition in the genre in the monasteries of the imperial capital, beginning in the ninth century. Greek Canons were translated into Syriac for use in Melkite Churches where Syriac was the liturgical language and a number of these Melkite translations passed over into liturgical books of the West Syrian Church. The Syriac translations made an effort to imitate the metre, or at least the

¹⁹ CODRINGTON, "Studies of the Syriac Liturgies", p.35.

syllable count, of the original Greek texts²⁰. So it may be that the music of the Greek text was carried over to the Syriac translations. Original Canons were also composed directly in Syriac.

23. *Quqlion* (ܩܘܩܠܝܘܢ)

A cycle of hymns or cycle of verses from the Psalms usually recited after the Gospel. Here the Psalm is sung, not recited, with Halleluiah, or Halleluiah and Halleluiah in the middle of every verse. The main categories of commemoration in the *quqlion* are on Mary,²¹ Saints,²² Cross,²³ departed Priests and Bishops,²⁴ and all Departed.²⁵ This has got a prominent role in the liturgy and this recited usually at the end of the liturgy. *Quqlions* are not used in Passion week. One British Library manuscript has ܩܘܩܠܝܘܢ ܕܝܥܩܘܒ ܕܥܦܪܝܡ²⁶ comprising prayers of Jacob and Ephrem.

24. *Quqoyo* (ܩܘܩܘܝܘܝܘܢ)

A humble potter (*quqoyo*) with the name Simeon had a prolific success in this genre. While exercising his profession, he composed hymns

²⁰ Brit.Lib.Add.14512, edited by EURINGER S. in *Oriens Christianus*,3,(1913), pp. 221-35.

²¹ Ps.45:9,11

²² Ps.92:12,

²³ Ps.44:5,7

²⁴ Ps.132:9-12

²⁵ Ps.103:13,15

²⁶ Brit. Lib.Add.17248,Fol.137-139.

which provoked popular enthusiasm. The report of his talent reached the ears of his contemporary Jacob of Sarug whom one calls 'the flute of the holy Spirit'. He went to visit the humble poet artist Symeon the Potter and collected some of his compositions. This noble or high patronage increased the fame of Simon because his compositions created a special category of poems, known as '*quqoye*' or '*quqoyotho*'. These songs are very familiar in Syrian liturgical texts and are sung for most West Syriac liturgical services. In British Libr.Add.14520 (WRIGHT, *Cat.p.363*) they are called *quqoyotho*.

Simeon's *quqoyotho* have been preserved in the shape of nine hymns on the Nativity of our Lord²⁷.

25. *Sebeltho* (ܫܒܠܬܘܢ)

The word means 'staircase' or 'steps'. These are gradual songs used in invoking the blessed virgin Mary, apostles, martyrs, saints and in praying for the dead and for the Church. *seblotho* are found in the liturgical books of the Antiochian tradition. Collections of *seblotho* draw a lot of material from St.Ephrem's *madroshe*.

26. *Slutho d- shuroyo* (ܫܘܪܘܝܘܬܘܢ)

Each Hour begins with the Trisagion said thrice, the Lord's prayer, and "Glory be to the Father and to the Son and to the Holy Spirit", with the response "And upon us weak and sinful may mercies and grace be

²⁷ Brit.Lib. Add. 14520, a MS.of the 8th or 9th century.

outpoured in both worlds for ever, Amen²⁸”. This is known as *shuboho*, ‘doxology,’ Then follows the short prayer of the beginning.

The short initial prayer is called *shuroyo* (East Syriac *Shuraya*) which simply means ‘beginning’. In the West Syrian liturgy these prayers are recited at each Hour, but in the East it is usually at the time of evening prayers. For Abraham Bar Lipah, the recitation of *shuraye* is prescribed for the thanksgiving of the day and of the night as *Ramsha* stands between these times.²⁹ All these elements reveal that it is in the dispensation of Christ, which reaches us in the day, that we praise the Lord through psalms. The *Shuroyo* prayer in the West Syriac tradition is a combination of supplication and praise.

5.27. *Sugitho* (ܣܘܓܝܘܬܐ)

The *sughyotho* are a special class of hymns, sung to the same tunes as the *madroshe* but in a simple metre. They are often written as acrostics. In some cases the *sughyotho* are in the form of a dialogue (e.g. Mary and the Angel, Cain and Abel etc.)

The *sughyotho* also contain many of the stylistic elements which are also found in the Byzantine *kontakion*.

Indication is usually given of the *qolo* or melody to which *madroshe* and *sughyotho* were sung. When the system of eight tones was introduced into Syriac liturgy, the *sughyotho* and *madroshe* remained unaffected by this new musical system.

²⁸ CODRINGTON, “Studies of the Syriac Liturgies”, p.39.

²⁹ ABRAHAM BAR LIPAH, *Interpretatio*, 152.

Early liturgical manuscripts often contain *sughyotho* for particular Sundays in the period of the Annunciation (*suboro*) and for Holy Week. Thus in collections of *sughyotho* for the whole year, the Sunday of the Annunciation of Zachariah has its special *sughitho* ³⁰.

28. *Takshephtho* (ܬܟܫܦܗܘܬܐ)

Takshphoto are strophes similar to the *manitho* but without the preceding psalm verses, with very few exceptions. Almost all of the *takshphoto* are grouped by tone or mode rather than by topic or feast³¹. The strophes of both *takshephtho* and *manitha* are available in all eight modes, and they are so arranged that some of each general category in both genres can be drawn from a given mode with the succession of modes that is traditional for week days in the West Syrian Church.

Usually it is a composition of a single section in prose. It can be substituted at the end of the Nocturns for the *bo utho*, also for the *kurokhe*, and *eqbe* of the psalms at the will of the president. Many *takshphoto* in the *Fenqitho* are attributed to Rabbula³², bishop of Edessa or to Severios.

29. *Teshbuhto* (ܬܫܒܘܗܘܬܐ)

Teshbuhto are glorification hymns in which the praises of martyrs and saints are sung.³³

³⁰ Brit.LIB.Add.14512. Ref., WRIGHT, *Catalogue*, p.249-51.

³¹ Brit.Lib.Add.17252. Ref. WRIGHT, *Catalogue*, p. 296-97.

³² CODRINGTON, "Studies of the Syriac Liturgies", p.38.

³³ CODRINGTON, "Studies of the Syriac Liturgies", p.38.

30. *Teshmeshto* (ܬܫܡܫܬܐ)

The word *teshmeshto*, 'service' is applied not only to the canonical Hours and other services but also to what really is a miniature office. It is frequently in use, and may consist of a Psalm, the *husoyo* (*proimion and sedro*), a *qolo*, the prayer of the Incense, a *bo'utho* and *huthomo*.³⁴

31. *Unoyo* (ܘܢܘܝܐ)

It is a short verse or verses written at the beginning of *bo'awotho*, *madroshe*, *sughyotho* and some *shubhohe*. As we mentioned earlier in the case of *bo'utho*, this *unoyo* is also called *tbortho* (ܬܒܘܪܬܐ)³⁵, meaning broken hymn. This last may consist of two verses each of two lines of an appropriate metre. Of these both may be said before and after the *bo'utho* or both before and one of them after, or the first before and the second after, or both before and a different couple after, but *unoyo* in this case is composed of four verses.³⁶

32. *Zumoro* (ܙܘܡܘܪܐ)

The word means 'song'. These short songs are sung in almost all the services in the Syrian liturgy before the Gospel. They point to the significance of the particular service and importance of the day.

³⁴ CODRINGTON, "Studies of the Syriac Liturgies", p.19.

³⁵ CODRINGTON, "Studies of the Syriac Liturgies", p.38.

³⁶ FR GABRIEL OF ST. JOSEPH T.O.C.D, (Revised by Fr. Emmanuel CMI) *Syro-Chaldaic Grammar*, (India, 1984), p.XXVIII.

14-*Sedro* of incense for the commemoration of the Mother of God -
 ܘܕܢܘܨܝܢܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 (foll.53a-54b). ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ

- Lord of the celestial beings, when we commemorate the memory of those who pleased You from of old, the blessed Fathers, and the Forefathers who were looking forward for Your revelation.....

15-*Sedro* of incense for the departed- ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 (foll.54a-58a). ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ

- Christ our God, He who raises from the dead and resuscitator of the buried, Lord of death, the departure, the one who in the days of Your divine economy in the flesh.....

16- *Sedro* of incense for at all feasts and every day- ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 (foll.64b-66b). ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ

Glory to You God and Father, who is generous by Your love and that of Your begotten Son and the Holy Spirit....

17- *Sedro* of incense for the remission ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 (foll.66b-68a). ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ
 ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ ܘܕܡܘܬܝܪܐ ܕܡܪܝܡ

Lord God Thou art only the merciful, benevolent, and patient, by Your love towards man and goodness, You provide for our lives.....

18-*Sedro* of incense for at all times - ܐܘܘܬ ܗܘܘܐ ܘܚܘܩܩܐ ܘܡܠܟܘܬܐ (foll.69a-

71a). ܐܘܘܬ ܗܘܘܐ ܘܚܘܩܩܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.

-O God the eternal, incomprehensible and invisible.....

19-*Sedro* of incense for Palm Sunday- ܐܘܘܬ ܗܘܘܐ ܘܚܘܩܩܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ

(foll.71b-73a). ܐܘܘܬ ܗܘܘܐ ܘܚܘܩܩܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.

ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ

-God the powerful and mighty of the worlds, who is (eternal), eminent, glorious, incomprehensible, Whose loving kindness is unlimited and (likewise) your love toward humanity, from Your creation.....

APPENDIX-V

Christological Name, Images, & Titles in the *Sedre* for the Period of *Suboro-Yaldo* in MF

Different titles, names and images in the *sedre* manifest Christ's divine and human aspects of personality. Each title or noun or name has its own uniqueness related to his personality. But through these, the whole uniqueness of Jesus cannot be presented fully. Here we try to find out the titles, nouns, and names used in the *sedre* and how they reveal the fundamental faith in the divinity and humanity of Jesus Christ.

The titles and images are always related to his human and divine realities, since the divinity and humanity are united in one person. It is not possible to point out that one title is strictly human and the other is purely divine.

Here we make an attempt to classify different titles and images in the *sedre* in four columns. In the first column Messianic titles are given according to the order of the *sedre* during this period of *Suboro-Yaldo*, for example-Divine, Great, Holy, Christ God, Christ Lord, Lord God etc; In the Second column: Pre-existent titles such as Son of God, Word of God, First born, Beloved One, Only-Begotten etc; in the third column the nature of Christ's divinity with OT allusions-Creator, Light, Wonder, Fire, Love, Peace, Sun of righteousness, Sun of Justice etc; in the fourth column titles and images which manifest the humanity of Jesus, such as Master, Bridegroom, King, Son of Man, Son of David, Shepherd, Prophet etc are given.

All these titles, names etc reveal either the divinity or the humanity of Jesus and sometimes both natures together. Since Jesus Christ is God and Man and a mystery to humanity, the titles which had a divine and human implication in the Jewish and Hellenistic culture are attributed to Christ in order to show this mystery of his personality as God and Man.

This appendix is classified into three sections. Section one contains Christological names, titles, images etc. Section two contains apophatic terms and section three contains some terms involving *kul*.

Appendix V, Section 1

<i>Sedre</i>	Messianic titles	Pre-existent titles	The nature of Christ's Divinity with OT allusion	Humanity of Christ
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<i>Sedre</i> for the Sunday of Annunciation to Zachariah- <i>Ramšo</i>	1-Christ the hidden Word. 2-Lord our Lord	Hidden Word	1-Sun of Righteousness 2-Sun 3-Light 4-great Wonder	Bridegroom
1 st <i>qaumo</i>	1-Saviour 2-Most		1-Doer of great wonders.	1-Bestower of abundant

	high God		2-Child wonder	of gifts
2 nd <i>qaumo</i>	1-Most High God 2-Christ our God	1-Son of the Hidden Father 2-Word from the Father		
<i>Sapro</i>	Lord	Hidden	1-True Light 2-Sun Righteousness	
3 rd hour	1-True Lord 2-Lord God 3-Lord of Sabaoth		1-Child Wonder 2-Star 3-Wonder	1-Ruler 2-King of glory 3-The Authority
<i>Sedre</i> for the Sunday of Annunciation to Mary- <i>Ramšo</i>	1-Christ our God 2-Lord 3-The merciful Lord God			
1 st <i>qaumo</i>		1-Hidden One 2-Eternal Word 3-Exalted	1-Sublime One 2-Exalted 3-Supernal One	

		Word	4-Mighty One 5-Heavenly 6-Peace	
2 nd <i>qaumo</i>	1-Christ God 2-Saviour 3-Lord	1-The Word of God	1-Ancient of Days 2-Sun of Justice	
<i>Sapro</i>	1-Lord 2-Lord of mercies	1-Eternal Son 2-Only- Begotten 3-God the Almighty	Swift Eagle	
<i>Sedre</i> for the Sunday of Visitation of Mary- <i>Ramšo</i>	1-Christ our God 2-Most High 3-Lord 4-Great 5- Glorious	1-Eternal Child 2-Hidden in the bosom of the Father	1-Perfect image of the Perfect Father 2-Heavenly King 3-Dawn 4-Sanctifier 5-Absolver 6-Resuscitator 7-Restorer	1-Guardian 2-Patron 3-Peace maker 4-Physician for the sick
1 st <i>qaumo</i>	1-Saviour 2-The Lord our God	Eternal	1-Restorer of our nature 2-Fashioner of Babies	

2 nd <i>qaumo</i>	1-Saviour 2-Lord our God 3-Christ our God	1-The Word God 2-True Child	The Sun of Righteousness	Betrother
<i>Sapro</i>	Lord our God	1-Eternal and Everlasting. 2-God the Word	1-Light 2-Wonder 3-Amazement 4-Lord of the heaven 5-Life-giver	
<i>Sedre</i> for the Sunday of the Birth of John the Baptist <i>Ramšo</i>	Lord	1-Eternally Begotten 2-Eternal Son 3-Beloved Child	1-Bright dawn 2-Loud thunder-like Son 3-Unique light	
1 st <i>qaumo</i>	Lord	1-Hidden and invisible Child 2-Begotten eternally		
2 nd <i>qaumo</i>	1-Lord 2-Christ our God	1-God the Word 2-Word	1-Light 2-Sun of Righteousness 3-Mighty 4-The Lamb of	

			God	
<i>Sapro</i>	1-Saviour 2-Lord	1-God the Word 2-Only- Begotten		The Bridegroom
<i>Sedre</i> for the Sunday of Revelation to Joseph, <i>Ramšo</i>	1-Lord 2-Holy 3- Merciful Lord 4-Saviour 5-Most Holy	1-Hidden One 2-Son of the 3-Beloved Son	1-Amazement 2-Wonder 3-Profound Wisdom 4-Sun of Righteousness 5-Powerful One 6-Mighty One	1-King 2-Comforter 3-Protector 4-Guide of the judges 5-Confirmer 6-Helper
1 st <i>qaumo</i>	1-Christ our God 2-Christ the Son	God	1-Peace 2-Tranquility 3-Light	Protection
2 nd <i>qaumo</i>	1-Christ our God 2-Saviour 3- Liberator	1-Self Existent Child 2-Word God		Good Shepherd
<i>Sapro</i>	1-Christ our God 2-Saviour	Beloved Son	1-Sanctifier 2-Absolver 3-Purifier	1-Comforter 2-Confirmer 3-Protector

	3- Merciful Lord		4-Resuscitator	4-Guardian 5-Giver of Success 6-Giver of Modesty
<i>Sedre</i> for the Sunday before <i>Yaldo</i> , <i>Ramšo</i>	1-The Lord 2-Christ the true Child	True Child from the Father	1-Ancient of Days 2-Creator	
1 st <i>qaumo</i>	Christ the true Child	1-Son of Being 2-True Child from the Father	1-Ancient of Days 2-Mighty One	
2 nd <i>qaumo</i>	1- Christ our Lord God 2-Lord of times 3-Lord 4-Saviour		1-Lamb of God 2-Ancient of Days 3-Emmanuel 4-Epiphany 5-Star	Leader
<i>Sapro</i>	1-Saviour	1-Son of the		

	2-Lord God 3-King God	Father 2-Eternal 3-True Child of the Father 4-Only Begotten 5-First Born 6-Word		
<i>Sedre</i> for <i>Yaldo, Ramšo</i>		Eternal Child	1-The Lord of Luminaries 2-Sun 3-Awesome One 4-Wonder	Son to David
1 st <i>qaumo</i>	Christ God	Eternal Child	Perfect God	Perfect Man
2 nd <i>qaumo</i>	1-Lord Christ 2-Saviour	1-Only- Begotten 2-Word Equal to Your Begetter	1-Supreme Glory 2-Splendour of his Glory 3-Image of His very Being	
<i>Sapro</i>	1-Christ our God 2-Saving	1-First born 2- Consubstantial	1-Eminent 2-Exalted 3-Star	

	Child 3-Lord	with your Begetter and Holy Spirit		
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3 rd hour	Saviour		1-A stone which was not hewn by hands 2-High priest forever 3-Eminent 4-Exalted 5-Dew 6-Star	Shepherd
<i>Sedre</i> for the Sunday after <i>Yaldo</i>	1-Great One 2-Saviour 3-Christ our God 4-Most High	1-God the hidden Word 2-Fashioner of Infants	1-Mighty One 2-Wonder 3-Marvel	1-Rich One 2-Satisfier of the Hungry
<i>Sapro</i>	1-Christ our God 2-Saviour 3-Lord	1-Begotten Son 2-The divine Word 3-God from God	1-Lion's Whelp 2-Green Herb 3-Wonder 4-Radiance	

		4-Timeless from the Timless 5-Firstborn	5-Sunrise 6-Stone of the mountain	
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Appendix-V, Section 2

There are certain number of apophatic terms; these are following.

I- Annunciation to Zachariah 3rd hour

1- “of whom heavenly beings are not able to speak”

2- “earthly beings are not capable of imagining”

II- Annunciation to Mary the Mother of God, 2nd *qaumo*

“the one who is beyond time and without beginning”

III- Visitation of Mary-1st *qaumo*

“Incomprehensible Son”

IV- Revelation to Joseph-*Ramšo*

“the profound wisdom which is ineffable”

Lilyo 2nd *qaumo*

“the self existent Child of the eternal Father who alone beyond every intellect and comprehension”

V- Sunday before *Yaldo- Ramšo*

“You who are clothed in the light are wrapped in swaddling clothes, yet

You are ineffable, You ride on heaven¹ but are embraced in the arms, yet You are uncontainable.

Youthful knees nurse You who are surrounded by clouds and thick darkness², yet You are unsearchable.

Lilyo 2nd qaumo

“While You were contained in conception of the womb for nine months, You were without limit above and below and in all extremities of the world.

While You rejoiced as an infant in the virgin, You were forming infants in the womb of the married women, by Your divine commandment.

When You lay in the despised manger like a feeble one, You were holding the whole creation in the hollow of Your divine hands.

While You were embraced with lullabies by a young mother, You were blessed by the wheels endowed with speech in that chariot of fearful aspect”.

Yaldo-Lilyo 2nd qaumo

“Your eternal birth is beyond all words and surpasses the understanding of created beings”

Sunday after Yaldo-Sapro

“O Child unattainable to the intellect, ungraspable by reason, incomprehensible to the mind, ineffable for the tongue, not to be interpreted by the mouth and not to be uttered by the lips.”

¹ Ex 13:21

² Ps 97:2

Appendix V, Section 3

There are some terms involving *kul*

- 1- “Cause of all our good” (Annunciation to Zachariah- *Ramšo*)
- 2- “Transcends all in pre-existence” (Annunciation to Zachariah- *Ramšo*)
- 3- “True Light who enlightens every human being” (Annunciation to Zachariah-*Sapro*)
- 4- “Saviour of us all” (Annunciation to Mary-2nd *qaumo*)
- 5- “He who bestows peace and tranquility for all the inhabited world” (Revelation to Joseph, 1st *qaumo*)
- 6- “You who nourishes all nations” (Sunday before *Yaldo*, 2nd *qaumo*)
- 7- “The one who makes all to grow” (Sunday before *Yaldo*, 2nd *qaumo*)

From the above table and the following details, it is clear that the MF *sedre* prayers are giving much importance to the divine aspect of Christ. Most of the titles and images are pointing to Christ’s divine aspect and titles of his humanity are much less compared with those of his divinity.

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